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The League of Women Voters of Minneapolis decided in May of 1967 to examine public and private agencies in the city of Minneapolis to determine agency perception of Indian problems, and to assess how well the various agencies were dealing with problems related to the Indian population of the city. In addition, 100 Indians were randomly selected and interviewed in order to gather sociological data about Indians living in the city. For reporting purposes, the agencies contacted were clustered into topical categories, e.g., employment, education, health, justice, housing, public welfare, parks and libraries, social services, and churches. Apparent lack of contact and inconvenient location precluded Indian use of some agencies. (VM)

Indians in Minneapolis

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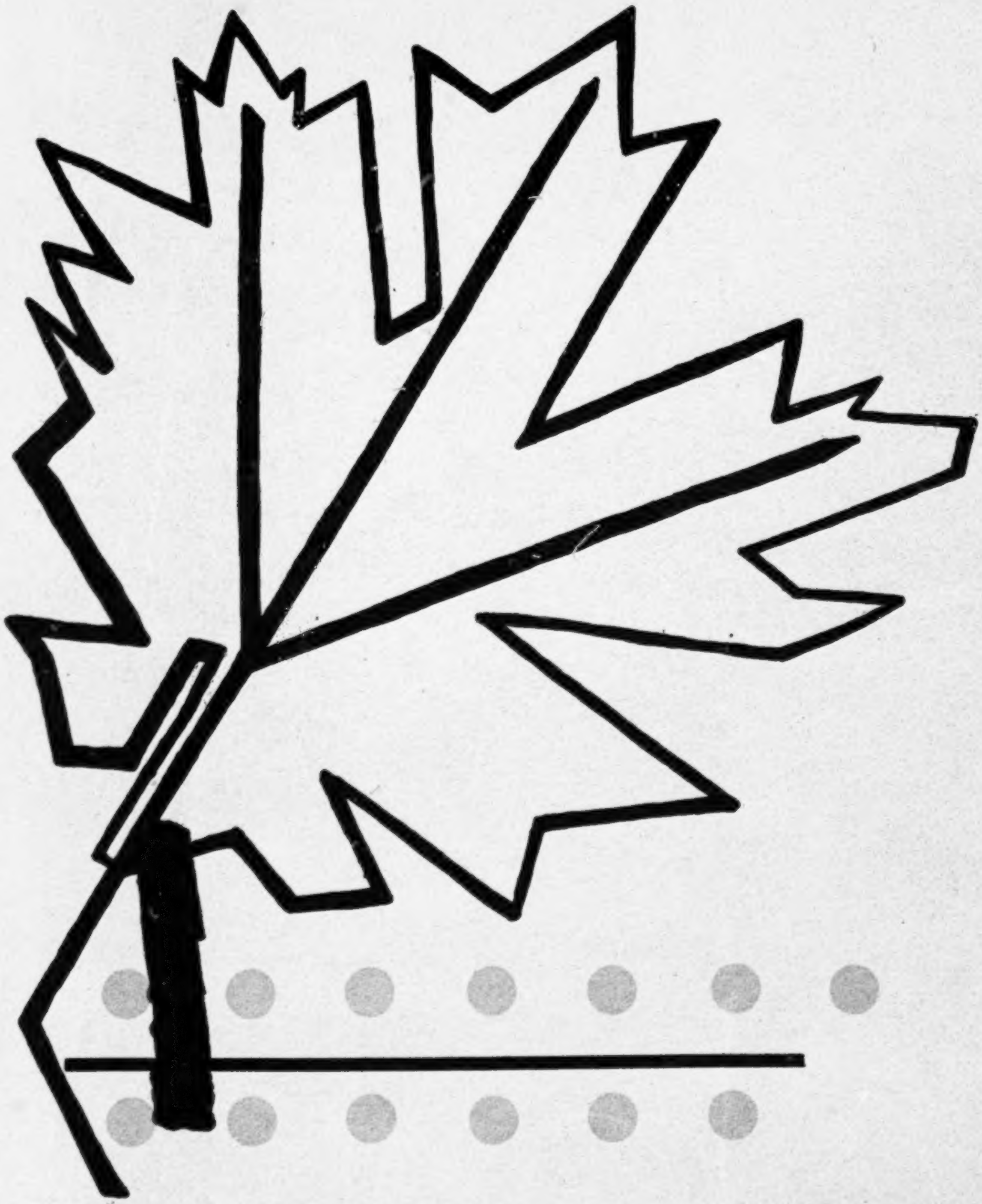

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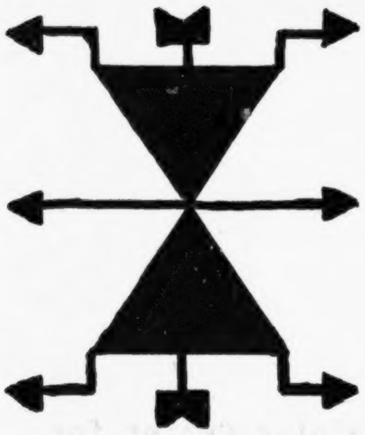
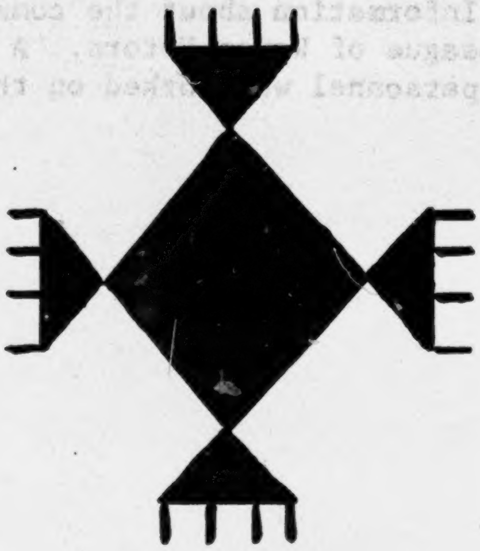


Indians in Minneapolis

THE LEAGUE OF WOMEN VOTERS OF MINNEAPOLIS
with the assistance of
THE TRAINING CENTER FOR COMMUNITY PROGRAMS
University of Minnesota



April 1968

Illustrations by Yvonne Wynde Warhol

LWV of Minneapolis, 1200 2nd Avenue South, Minneapolis 55403, 333-6319

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The League of Women Voters is grateful to the Training Center for Community Programs for its willingness to gather and furnish information for "Indians in Minneapolis." Special credit in this cooperative effort should go to Arthur M. Harkins, director, for framing questionnaires, making arrangements for and providing analysis of interviews of American Indian residents of the city. Analysis of a questionnaire designed by the League and used in interviewing agency staff members was also provided by the Training Center. Richard G. Woods, program director at the center, prepared this material for publication.

Credit is also due 165 University of Minnesota students in an American Social Welfare class and to Dr. Thomas Walz, their instructor. These students conducted about 1,300 interviews with residents of neighborhoods on the near north and near south sides of Minneapolis. Interviews they held with American Indian residents have been used in this publication.

Many Minneapolis Indian citizens and staff of public and private agencies contributed time, energy and encouragement to this project. They have our deep gratitude even though it is impossible to mention all of them by name.

Information about the community's agencies was prepared by members of the League of Women Voters. A complete list of League members and University personnel who worked on this publication appears in the appendix.

Mrs. Glenn L. Speidel
Indian Study Chairman
Minneapolis League of Women Voters

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INTRODUCTION

This publication is the result of the concern of the Minneapolis League of Women Voters for the problems of the American Indian in Minneapolis. It can be considered an outgrowth of state-wide interest in Indian problems by the League of Women Voters of Minnesota and publication in 1961 of "Indians in Minnesota." A statement of position resulting from that study can be found in the back of this publication. That study concentrated mainly on reservation problems. As a result, Minneapolis League members decided in May, 1967, that they wanted to take a closer look at what has been called "Minnesota's largest reservation," Minneapolis.

Indians give the clear impression that they are tired of being "studied" and "looked at," yet it has been hard for concerned persons to learn where to go for facts or what to do to help. There is much evidence that the community does want to help. Meeting after meeting has been held. Many agencies and non-Indian persons are deeply concerned, depressed and frustrated by what seems to be a lack of progress in solving the severe problems. An official put it this way: "If I had two dollars for every meeting about Indians I've gone to in my eighteen years with this agency, I'd have enough money to build some Indian a house."

A question basic to urban Indian problems is that of adjustment and assimilation in what has been called the "mainstream" of society. Two social scientists, Drs. Murray and Rosalie Wax, of the University of Kansas, have written this about Indian assimilation:

> **"Many people born as Indians have assimilated into the society about them, and this disappearance is usually regarded as a "success" by the administrative or benevolent agency that may have conspired to assist this process. Yet, there is by now some evidence to indicate that the effort to assimilate Indians, to integrate them into the white community and to dissolve their identity via the acids of education and retraining may in fact be contributing far more to the creation of a deracinated proletariat -- a faceless urban poor -- people without identity or hope. If this is so, those who are interested in assisting Indians to rise from poverty might well desist from their bureaucratic warfare against Indian communities and instead encourage Indians to organize in the forms of their choice."**

Many Indians are strongly concerned with keeping their identity as Indians. Opposing this view was one man interviewed who, in a blunt expression, seemed to promote an enforced integration and loss of identity: "America is a melting pot, and we can't even melt the people who were here before we came." Staff members in many of the city's agencies recognize the need for Indian identity but say they wish they knew which qualities of the Indian people are most important to them as Indians, and whether these are qualities which can flourish in, and withstand a competitive urban society.

This study is focused on the problems of American Indians in this city. It does not intend to imply that all Indians have problems. Many Indians are successfully holding jobs, educating their children and taking the full responsibilities of citizens. Little was heard about them because they do not ordinarily come into contact with the agencies which were the source of much of our information. This study's focus on those Indians with problems should not be related to all Indians. Discrimination against Indians often appears to be based on this sort of generalizing.

It is possible only to make a guess at the numbers of Indians in Minneapolis -- there may be as many as 6,000 or 8,000. In 1940 the U. S. Census reported 145 Indians living in Minneapolis, in 1950 it reported 426 and in 1960, 2,077 (0.4% of the population), a number that was regarded by many as lower than the actual figure. Some Indians have been absorbed by the majority society and do not identify themselves as Indians. A human relations official has said that the biggest human relations problem he sees in Minneapolis is that "too many otherwise well-intentioned and clear-thinking individuals" feel there are no major problems here because of the small numbers. "Problems of minority groups are just as pressing, just as real, just as frustrating and just as un-American," regardless of the size of the minority group population, he said.

In considering problems of Indians, this study has undertaken to examine the city's agencies, private as well as public, to learn what they see to be Indian problems and try to assess how well they are dealing with them. This has been possible with the help of many League of Women Voters members who interviewed agency personnel who work directly with Indians. Unattributed quotations used in this publication are from those interviews carried out for the chapter in which they appear. The interviews were anonymous. Where a general indication of the source appears to be relevant, it is indicated parenthetically. A full report of responses to these 223 interviews appears in the appendix.

The League especially wished to learn all it could about Minneapolis Indian persons, their backgrounds and their own assessments of their problems in an attempt to see how the community might better serve their needs. Some of this information has been made available by the Training Center for Community Programs at the University of Minnesota as a result of interviews conducted by University students with 100 Indian persons.

Because of its broad scope, this study cannot explore in depth. It is hoped, however, that what has been discovered will shed some light on the problems of Indians in Minneapolis as both Indian persons and agencies see them.

INDIAN SURVEY

The joint project reported on here was carried out in an attempt to better understand the problems of Indian Americans in adapting to the ways of the city.

The methods used for gathering information contained in this report are imperfect, and no claim is made for final answers or final questions. At best, the task is only more clearly defined than before for seeking better understandings and methods for arriving at them.

Our thanks go to the one hundred sixty students of Professor Thomas Walz who actually went door-to-door in inner city Minneapolis to gather much of the survey materials. These students completed over one thousand interviews in areas selected because of Indian residency patterns. Only the results of the Indian interviews are included in this report.

Our especial thanks go to the Indian people who gave their time to these University students.

Arthur M. Harkins, Director
Training Center for Community Programs
University of Minnesota

One hundred Indian persons (31 men and 69 women) were randomly interviewed in a survey of neighborhoods in which Indians are known to live. More women than men were respondents because of the daytime setting of virtually all interviews. The following information was gained from those interviews.

Three-fourths of the men and almost two-thirds of the women said they were married. Seventy percent of the men and almost 90% of the women had children. One-third of the total reported having more than four children (of which 13% reported eight or more children).

Sixty-five percent of the men reported having semi-skilled or skilled occupations. Twelve of the 31 men were union members and 21 were veterans. Over half were high school graduates compared to 37% of the women. Over 90% of the total reported their fathers had not graduated from high school, about three-fourths reported their mothers had not. Two-thirds of those interviewed were interested in further training, they said.

Ninety-two percent had lived in the Twin Cities for more than one year and 56% for more than five years. Over half had lived at their present address for more than one year.

Almost half of those interviewed reported they had taken trips back to a reservation during the past year. The most common reason cited for the trips was that friends or relatives were there. Only one-sixth of the Indians interviewed said wild rice had been a useful source of income recently. Forty-seven persons had come to Minneapolis originally for employment; none reported making trips to a reservation for this purpose.

About two-thirds of those interviewed were Chippewa Indians. The White Earth reservation was named by the largest numbers (25) as their home reservation. Over half of the 100 reported being one-half or more Indian in ancestry.

Almost half reported they had never voted in a public election in the Twin Cities. Nearly as many reported they had never voted in a reservation election.

Charts which follow record all responses to these and other questions. (In the charts, NA denotes no answer.)

Tables of Responses by Indian Residents

	Total	Men	Women
Head of household?			
NA	5%	3.2%	5.8%
yes	53%	83.9%	39.1%
no	42%	12.9%	55.1%
Marital status?			
NA	1%	0%	1.4%
single	14%	16.1%	13.0%
married	62%	74.2%	56.5%
separated	9%	3.2%	11.6%
divorced	7%	3.2%	8.7%
widowed	7%	3.2%	8.7%
Children			
NA	4%	9.7%	1.4%
yes	83%	71.0%	88.4%
no	13%	19.4%	10.1%

	Total	Men	Women
Age?			
NA or unknown	1%	0%	1.4%
up to and including 15	0%	0%	0%
16-22	15%	12.9%	15.9%
23-40	56%	61.3%	53.6%
41-64	24%	22.6%	24.6%
65 and above	4%	3.2%	4.3%
Occupation?			
NA	4%	0%	5.8%
none	33%	3.2%	46.4%
unskilled work	20%	19.4%	20.3%
semi-skilled manual labor	16%	29.0%	10.1%
skilled work	19%	35.5%	11.6%
clerical (lowest white collar)	2%	3.2%	1.4%
skilled prof.	4%	6.5%	2.9%
highly skilled professional	1%	0%	1.4%
learned prof.	1%	3.2%	0%

	Total	Men	Women
No. of children?			
NA	14%	25.8%	8.7%
one	13%	19.4%	10.1%
two	11%	9.7%	11.6%
three	13%	12.9%	13.0%
four	16%	9.7%	18.8%
five	7%	6.5%	7.2%
six	8%	0%	11.6%
seven	5%	3.2%	5.8%
eight and above	13%	12.9%	13.0%
No. of children in primary school?			
NA	45%	54.8%	40.6%
one	18%	16.1%	18.8%
two	15%	6.5%	18.8%
three	16%	16.1%	15.9%
four	4%	6.5%	2.9%
five	2%	0%	2.9%
six and above	0%	0%	0%
No. of children in secondary school?			
NA	62%	64.5%	60.9%
one	16%	9.7%	18.8%
two	11%	22.6%	5.8%
three	8%	3.2%	10.1%
four	2%	0%	2.9%
five and above	1%	0%	1.4%
Active duty in military service?			
NA	12%	3.2%	15.9%
yes	28%	67.7%	10.1%
no	60%	29.0%	73.4%
Approximate annual income?			
NA	32%	19.4%	37.7%
0-$999	6%	0%	8.7%
$1,000 - $1,999	7%	12.9%	4.3%
$2,000 - $2,999	8%	0%	11.6%
$3,000 - $3,999	7%	6.5%	7.2%
$4,000 - $4,999	13%	12.9%	13.0%
$5,000 - $5.999	6%	9.7%	4.3%
$6,000 - $6,999	10%	16.1%	7.2%
$7,000 and above	11%	22.6%	5.8%

	Total	Men	Women
Union member?			
NA	10%	0%	14.5%
yes	27%	38.7%	21.7%
no	63%	61.3%	63.8%
Spouse's occupation?			
NA	23%	19.4%	24.6%
none	16%	29.0%	10.1%
unskilled	22%	16.1%	24.6%
semi-skilled	16%	22.6%	13.0%
skilled	13%	6.5%	15.9%
clerical	4%	3.2%	4.3%
skilled prof.	5%	3.2%	5.8%
highly skilled professional	1%	0%	1.4%
learned prof.	0%	0%	0%
Father's occupation?			
NA	25%	12.9%	30.4%
none	10%	6.5%	11.6%
unskilled	26%	41.9%	18.8%
semi-skilled	11%	12.9%	10.1%
skilled	19%	12.9%	21.7%
clerical	5%	9.7%	2.9%
skilled prof.	3%	0%	4.3%
highly skilled professional	0%	0%	0%
learned prof.	1%	3.2%	0%
Kind of training program would like to have?			
NA	16%	12.9%	17.4%
none or don't care	19%	25.8%	15.9%
unskilled	2%	0%	2.9%
semi-skilled	6%	0%	8.7%
skilled	15%	22.6%	11.6%
clerical	18%	9.7%	21.7%
skilled prof.	17%	16.1%	17.4%
highly skilled professional	3%	6.5%	1.4%
learned prof.	4%	6.5%	2.9%

Education (no. of school years completed)?	Total	Men	Women
NA	5%	0%	7.2%
0-5	4%	3.2%	4.3%
6-8	11%	16.1%	8.7%
9 years	9%	9.7%	8.7%
10 years	16%	12.9%	17.4%
11 years	12%	3.2%	15.9%
12 years	35%	45.2%	30.4%
13 years and above (no degree)	8%	9.7%	7.2%
college graduate	0%	0%	0%

Father's education?	Total	Men	Women
NA	40%	25.8%	46.4%
0 - 5 years	14%	16.1%	13.0%
6 - 8 years	21%	25.8%	18.8%
9 years	5%	6.5%	4.3%
10 years	3%	3.2%	2.9%
11 years	2%	3.2%	1.4%
12 years	9%	12.9%	7.2%
13 years	5%	6.5%	4.3%
college graduate	1%	0%	1.4%

Mother's education?	Total	Men	Women
NA	27%	19.4%	30.4%
0 - 5 years	15%	19.4%	13.0%
6 - 8 years	16%	9.7%	18.8%
9 years	6%	16.1%	1.4%
10 years	5%	3.2%	5.8%
11 years	9%	9.7%	8.7%
12 years	20%	22.6%	18.8%
13 years	2%	0%	2.9%
college graduate	0%	0%	0%

Tribal affiliation?	Total	Men	Women
NA or unknown	11%	12.9%	10.1%
Chippewa (Ojibwa)	68%	67.7%	68.1%
Sioux (Dakota)	5%	6.5%	4.3%
Winnebago	3%	6.5%	1.4%
Menominee	2%	3.2%	1.4%
Other	11%	3.2%	14.5%

Length of time lived in Twin Cities since last coming here?	Total	Men	Women
NA	2%	0%	2.9%
less than 30 days	1%	3.2%	0%
1 - 3 months	1%	0%	1.4%
4 - 6 months	3%	6.5%	1.4%
7 -11 months	1%	3.2%	0%
1 - 2 years	13%	12.9%	13.0%
3 - 5 years	23%	25.8%	21.7%
6 - 9 years	14%	9.7%	15.9%
10 years and above	42%	38.7%	43.5%

Total time lived in Twin Cities?	Total	Men	Women
NA	13%	6.5%	15.9%
less than 30 days	2%	6.5%	0%
1 - 3 months	0%	0%	0%
4 - 6 months	0%	0%	0%
7 -11 months	0%	0%	0%
1 - 2 years	9%	3.2%	11.6%
3 - 5 years	20%	22.6%	18.8%
6 - 9 years	15%	19.4%	13.0%
10 years and above	41%	41.9%	40.6%

Length of time at present address?	Total	Men	Women
NA	2%	0%	2.9%
less than 30 days	7%	12.9%	4.3%
1 - 3 months	11%	6.5%	13.0%
4 - 6 months	8%	12.9%	5.8%
7 -11 months	15%	9.7%	17.4%
1 - 2 years	29%	32.3%	27.5%
3 - 5 years	12%	9.7%	13.0%
6 - 9 years	8%	6.5%	8.7%
10 years and above	8%	9.7%	7.2%

Why moved to Twin Cities?	Total	Men	Women
NA	18%	25.8%	14.5%
don't know, can't say	1%	0%	1.4%
employment (incl. better income)	47%	48.4%	46.4%
"relatives" here	11%	6.5%	13.0%
"friends" here	3%	3.2%	2.9%
both "friends" and "relatives" here	3%	3.2%	2.9%
to see what it was like, try new idea	6%	0%	8.7%
other reasons	11%	12.9%	10.1%

	Total	Men	Women
Reservation of birth?			
White Earth	27%	25.8%	27.5%
Mille Lacs	1%	0%	1.4%
Fond du Lac	2%	3.2%	1.4%
Red Lake	16%	12.9%	17.4%
Leech Lake	6%	3.2%	7.2%
Nett Lake	1%	0%	1.4%
Grand Portage	0%	0%	0%
Wisconsin, Dakotas	11%	9.7%	11.6%
Other	36%	45.2%	24.6%
No Answer	5%	0%	7.2%
Reservation lived on for longest recent time?			
White Earth	25%	22.6%	26.1%
Mille Lacs	1%	0%	1.4%
Fond du Lac	1%	0%	1.4%
Red Lake	13%	12.9%	13.0%
Leech Lake	6%	3.2%	7.2%
Nett Lake	2%	0%	2.9%
Grand Portage	0%	0%	0%
Wisconsin, Dakotas	8%	9.7%	7.2%
Other	44%	48.4%	29.0%
No Answer	0%	3.2%	11.6%
Indian blood?			
NA or unknown	14%	12.9%	14.5%
less than 1/4	9%	6.5%	10.1%
1/4 - 1/2	21%	12.9%	24.6%
1/2 - 3/4	25%	32.3%	21.7%
3/4 - full	31%	35.5%	29.0%
Telephone?			
NA	1%	0%	1.4%
yes	60%	61.3%	59.4%
no	39%	38.7%	39.1%
Do real leaders of Twin Cities Indian people exist?			
NA	18%	22.6%	15.9%
don't know	46%	45.2%	46.4%
yes	25%	19.4%	27.5%
no	11%	12.9%	10.1%

	Total	Men	Women
Number of trips back to reservation made during past year?			
NA	19%	19.4%	18.8%
none	34%	25.8%	37.7%
one	12%	3.2%	15.9%
two	14%	22.6%	10.1%
several	8%	9.7%	7.2%
many	13%	19.4%	10.1%
Why made trips back to reservation?			
NA	46%	32.3%	52.2%
don't know, can't say	3%	6.5%	1.4%
employment (incl. better income)	0%	0%	0%
"relatives" there	19%	16.1%	20.3%
"friends" there	2%	0%	2.9%
both "friends" and "relatives" there	15%	29.0%	8.7%
because of a family event	7%	6.5%	7.2%
because of harvesting wild rice, hunting, fishing	5%	9.7%	2.9%
other reasons	3%	0%	4.3%
Harvesting wild rice useful source of income recently?			
NA	20%	22.6%	18.8%
yes	16%	16.1%	15.9%
no	64%	61.3%	65.2%

	Total	Men	Women
Last time voted in public election in Twin Cities?			
NA	17%	22.6%	14.5%
within past year	13%	9.7%	14.5%
within "past 2 or 3 years"	8%	9.7%	7.2%
"sometime" up to 5 years ago	9%	6.5%	10.1%
"sometime" in the more distant or indefinite past	9%	3.2%	11.6%
never (or apparently never)	44%	48.4%	42.0%

	Total	Men	Women
Time last voted in reservation election?			
NA	29%	35.5%	26.1%
within past year	2%	3.2%	1.4%
within "past 2 or 3 years"	6%	12.9%	2.9%
"sometime" up to 5 years ago	5%	0%	7.2%
"sometime" in the more distant or indefinite past	15%	16.1%	14.5%
never (or apparently never)	43%	32.3%	47.8%

The same 100 Indian persons also responded to a survey of attitudes toward their neighborhoods. They were asked to respond with: STRONGLY AGREE (SA), AGREE (A), UNDECIDED (UD), DISAGREE (D), or STRONGLY DISAGREE (SD) to statements concerning community spirit, interpersonal relations, family responsibility, schools, churches, economic behavior, local government and tension areas. The following were the responses.[1] (Because there were 100 persons, the numbers and the percentages are the same.)

Community Spirit

These responses appear to reflect a moderate amount of dissatisfaction with some neighborhood conditions, particularly on the part of men.

"A lot of people in this neighborhood think they are too good for you."	3 SA	10 A	33 UD	49 D	4 SD

Men tended to disagree with this statement more than women.

"People in this neighborhood won't work together to get things done for the community."	9 SA	35 A	35 UD	17 D	4 SD

Men agreed with this statement more strongly than women.

"In this neighborhood the community tries hard to help its young people along."	6 SA	22 A	33 UD	26 D	13 SD

Half of the men disagreed with this statement and 19% agreed. Women were quite evenly divided.

"The people as a rule mind their own business in this neighborhood."	9 SA	44 A	21 UD	23 D	3 SD

56% of the women agreed with this statement compared to 45% of the men.

---

[1] For purposes of commentary, "agree" represents the total of "agree" and "strongly agree"; "disagree" represents the total of "disagree" and "strongly disagree."

"No one seems to care much how this neighborhood looks."

SA	A	UD	D	SD
10	35	31	20	4

Half of the men agreed with this statement; women tended to agree but 37% were undecided.

Interpersonal Relations

These responses seem to indicate that feelings of belongingness are at least fairly strong on the part of Indian adults living in the inner city of Minneapolis.

"Real friends are hard to find in this neighborhood."

SA	A	UD	D	SD
15	22	19	38	6

58% of the men disagreed with this statement; women were evenly divided although 20% strongly agreed.

"Almost everyone in this neighborhood is polite and courteous with you."

SA	A	UD	D	SD
6	41	27	23	3

Men were evenly divided on this statement; women were undecided (49%) or tended to disagree.

"The people in this neighborhood give you a bad name if you insist on being different."

SA	A	UD	D	SD
4	18	40	36	2

41% of the men disagreed with this statement; only 36% of the women disagreed but many (45%) were undecided.

"I feel very much that I belong in this neighborhood."

SA	A	UD	D	SD
9	23	32	29	7

Response to this statement was rather even although the tendency of both sexes was to disagree with the statement.

"People are generally critical of others in this neighborhood."

SA	A	UD	D	SD
4	27	42	26	1

Response to this statement was divided among the men; women tended to agree with the statement.

Family Responsibility

Strong evidences appear to indicate, in the responses clustered under this category, problems in the management of youth behavior by adults.

"Families in this neighborhood keep their children under control."

SA	A	UD	D	SD
1	25	14	42	18

Both men and women disagreed with this statement although more women were undecided.

"Parents in this neighborhood teach their children to respect other people's rights and property."

SA	A	UD	D	SD
5	20	24	35	16

65% of the men disagreed with this statement, about half of the women.

"In this neighborhood folks are unconcerned about what their kids do so long as they keep out of trouble."

SA	A	UD	D	SD
7	34	29	26	4

55% of the men agreed with this statement; women tended to agree but more were undecided.

"Most people in this neighborhood get their families to Sunday School or church on Sunday."

SA	A	UD	D	SD
4	19	36	29	12

61% of the men disagreed; women tended to disagree but many (42%) were undecided.

"If their children keep out of the way, parents in this neighborhood are satisfied to let them do whatever they want to do."

SA	A	UD	D	SD
8	35	30	20	7

58% of the men agreed with this statement; more women agreed than disagreed, but 36% were undecided.

Schools

Indian adults here demonstrated some knowledge of the partial failure of inner city schools to educate, but seemed on the whole ambivalent about the actual quality of school functions.

"Schools in this neighborhood do a poor job of preparing young people for life."

SA	A	UD	D	SD
13	22	33	29	3

43% of the men agreed with this statement; women were equally divided with 30% each way (over 1/3 was undecided).

"Schools in this neighborhood do a good job of preparing students for college."

SA	A	UD	D	SD
6	19	45	17	13

Almost half of the women and 1/3 of the men were undecided about this statement; more of each disagreed than agreed.

"High school graduates in this neighborhood take an active interest in making their community a better place in which to live."

SA	A	UD	D	SD
3	16	40	33	8

58% of the men disagreed with this statement; women tended to disagree although almost half were undecided.

"Many young people in this neighborhood do not finish high school."

SA	A	UD	D	SD
11	41	34	9	5

Over half of both sexes agreed with this statement.

"Most of the students in this neighborhood learn to read and write well."

SA	A	UD	D	SD
7	34	36	17	6

About 40% of both sexes agreed with this statement.

Churches

Indian adults who were interviewed seemed fairly convinced that neighborhood churches were worthy, but were often critical of members failing to live by church-related standards.

"The different churches in this neighborhood cooperate well."

SA	A	UD	D	SD
6	35	51	7	1

Men and women were in agreement about this statement.

	SA	A	UD	D	SD
"Most of our church people forget the meaning of the word 'brotherhood' when they get out of churches in this neighborhood."	6	29	46	19	0

Over half of the men agreed with this statement; women tended to agree although over half were undecided.

	SA	A	UD	D	SD
"The churches in this neighborhood are good for better community life."	9	33	45	10	3

52% of the men agreed with this statement; 37% of the women agreed (49% were undecided).

	SA	A	UD	D	SD
"Every church wants to be the biggest and most impressive in this neighborhood."	2	11	56	27	4

Nearly 60% of the women were undecided (25% disagreed); almost half of the men were undecided, although 39% disagreed.

	SA	A	UD	D	SD
"Most churchgoers in this neighborhood do not practice what they preach."	8	25	55	8	4

45% of the men agreed with the statement and 45% were undecided; 60% of the women were undecided and 27% agreed.

Economic Behavior

Generally, major complaints about the system of economics did not appear, except in the area of wages.

	SA	A	UD	D	SD
"Businesses deal fairly with everyone in this neighborhood."	6	41	29	21	3

Almost half of both sexes agreed with this statement.

	SA	A	UD	D	SD
"Everyone in this neighborhood tries to take advantage of you."	3	7	20	61	9

About the same percentages of men and women disagreed with this statement.

	SA	A	UD	D	SD
"A few people in this neighborhood make all the money."	2	16	45	35	2

48% of the men disagreed with this statement; 55% of the women were undecided (31% disagreed).

	SA	A	UD	D	SD
"The people here in this neighborhood are all penny pinchers."	3	9	51	36	1

About half of both men and women were undecided about this statement; 48% of the men disagreed, however, compared to 30% of the women.

	SA	A	UD	D	SD
"Employers in this neighborhood expect their help to live on low wages."	11	29	40	19	1

About 40% of both men and women agreed with this statement. About 30% of the men disagreed compared to 15% of the women.

Local Government

Responses here indicated some strong dissatisfaction with local government, the enactment of justice and the attention of city government to the neighborhood.

"Some people in this neighborhood 'get by with murder' while others get in trouble for anything they do."

SA	A	UD	D	SD
10	38	33	17	2

Men and women were in agreement to an equal degree with this statement.

"This neighborhood lacks real leaders."

SA	A	UD	D	SD
6	36	41	13	4

48% of the men agreed with this statement, 39% of the women.

"City government in MINNEAPOLIS runs this neighborhood to suit itself."

SA	A	UD	D	SD
4	18	59	18	1

38% of the men disagreed with this statement and 29% agreed; 70% of the women were undecided although the remainder tended to agree with the statement.

"A few people have politics in this neighborhood well sewed up."

SA	A	UD	D	SD
4	17	63	15	1

70% of the women were undecided and almost half of the men; the remainders were rather evenly divided.

"The MINNEAPOLIS city government gets very little done for this neighborhood."

SA	A	UD	D	SD
17	28	41	11	3

Over half of the men agreed with this statement; 40% of the women agreed although over half were undecided.

Tension Areas

While virtually no tension areas related to money and fairly few related to race and nationality appeared, the data do show a marked negative response to disturbance and to certain behavior of young people.

"This neighborhood is very peaceful and orderly."

SA	A	UD	D	SD
4	23	20	29	24

Over half of both sexes disagreed with this statement; 32% of the men agreed compared to 23% of the women.

"People in this neighborhood show good judgment."

SA	A	UD	D	SD
1	23	47	25	4

Almost half of both sexes were undecided, although the remainder tended slightly to disagree.

"Too many young people in this neighborhood get into difficulties with sex and drinking."

SA	A	UD	D	SD
13	37	36	11	3

58% of the men and 46% of the women agreed with this statement.

"You must spend lots of money to be accepted in 2 2 31 56 9
this neighborhood." SA A UD D SD

70% of the men and 62% of the women disagreed with this statement.

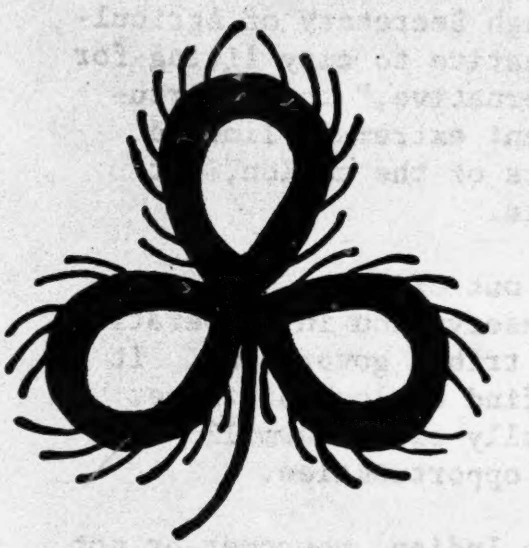
"You are out of luck in this neighborhood if 6 11 35 40 8
you happen to be of the wrong race or nationality." SA A UD D SD

62% of the men and 42% of the women disagreed with this statement;
40% of the women and 23% of the men were undecided.

Summary

These responses seem to suggest that the primary negative feelings related to the living conditions of the inner-city Minneapolis Indian adults are directed 1) toward certain patterns of behavior characteristic of the young, 2) toward the quality of caring and cooperation patterns in the neighborhood, some of which are related to young people, 3) toward some obvious evidence of partial failure of the schools to educate, 4) toward low wages.

Primary positive feelings seem to be directed toward 1) a tendency of neighborliness not to become nosiness that affects individuality, or relationships not to be marred by status problems, 2) a general satisfaction with the place of churches in the community, 3) a general satisfaction (except for wages) with business conditions in the neighborhood, 4) a fair consensus that some neighborhood persons are not dominating local politics, 5) a general freedom from tensions related to race, nationality and pecuniary display.



EMPLOYMENT

> *"The highest unemployment rate of Indian people occurs on reservations ..... As high as 80% of the working force are unemployed. So the general trend of the Indian people is to migrate from the rural areas to the cities."* --- **Bureau of Indian Affairs official**

Jobs are a critical problem. Wherever he is, the American Indian adult needs a job, perhaps as much as he needs anything else. Most of the employment opportunities at present are in the city; yet, many Indians looking for work in a competitive urban society are unprepared for it. Some have never had a regular job requiring them to be on time day after day. Some may leave families behind and hitch a ride into the city, because job opportunities are said to be here. They seem to have done little, if any, basic planning for this move and don't know quite what to expect once they get to the city.

> *"This, then, is the newcomer with nothing to offer. The climate of the sophisticated, urban community would not, therefore, be a welcoming one. (We may) do the newcomer an injustice by encouraging him to come ..... "* --- **a local official**

The Indian new to the city may come with little more than the clothes on his back and move in temporarily with relatives or friends who are already overcrowded. Maintaining a presentable appearance so essential to finding employment is difficult - perhaps impossible - under the conditions. There may be uneasiness about working with non-Indians and about the necessities of the working world - application blanks, interviews, referrals and questions which seem too personal or irrelevant. Standardized tests are standardized for a majority, alien society.

> *"It shall not be the ..... policy of the Office of Economic Opportunity to encourage the rural poor to migrate to urban areas, inasmuch as it ..... is frequently not in the best interests of the poor and tends to further congest the already overcrowded slums and ghettos of our nation's cities."* --- **from federal legislation 1967**

This provision of the December, 1967, anti-poverty legislation seems to complicate further the Indian's dilemma. Although Secretary of Agriculture Orville Freeman has spoken of a "viable alternative to city living for that part of the population who choose such an alternative," the opportunities for employment of rural Indians are at present extremely limited. Indian employability has proven itself in some parts of the nation, but there have been few opportunities in rural Minnesota.

However, plans are currently being made by an out-of-state manufacturer to open a furniture factory on the Red Lake reservation in cooperation with the Bureau of Indian Affairs and the Red Lake tribal government. It is hoped that some 250 reservation residents will find employment there. Red Lake also has a cooperative fishery and a tribally-owned sawmill. But other Minnesota reservations have virtually no job opportunities.

Regardless of this undercurrent of debate, the Indian, newcomer or not, needs a job. Where can he go?

> *"A handicap to Indians is the Bureau of Indian Affairs. They must deal with about 11 levels of bureaucracy on the reservation. Lack of communication causes much confusion both there and here when they come to live. The Bureau is a big factor in why a person becomes confused.'* --- (an Indian employed by a public agency)

The Bureau of Indian Affairs (BIA) of the U.S. Department of the Interior has two locations in Minneapolis: an administrative Area Office supervising programs in four states and an Employment Assistance branch of the Area Office to serve "Indians living on or near reservations and trust lands who are between the ages of 18 and 35 and have at least one-fourth Indian ancestry." (The Minnesota Indian Affairs Commission, in its report to the legislature, took exception to the BIA qualification, dictated by Congress, of 'one-fourth Indian blood' as an "objectionable expression" on the grounds that "this criterion is unfair to a person who ..... considers himself an Indian and who is considered to be an Indian by his community, but who may be less than one-fourth Indian.")

BIA programs are viewed as a part of the Bureau's responsibility as trustee of Indian lands. Because the lands are tax-exempt, a federal obligation is felt toward state and local governments to compensate by providing certain services. Although Congress appropriates funds to fill some of the gaps, the Indian who comes to the city on his own is not, Congress declared, eligible for help from the BIA.

The BIA has its basic policies set by Congress which appropriates the funds. Policy is handed down by the Secretary of the Interior, and regulations control the expenditure of funds.

Confusion about the basis for services to Indians exists in the minds of many Indians as well as in the minds of the general public. An Indian in a reservation area receiving services from the BIA believes that he has received these services because he is Indian, and not because of the trust status of his land. He comes to expect that he will not be eligible for assistance in the manner prescribed for non-Indians. When he comes to the city, then, he does not look for help in the channels set up to serve all citizens. He probably does not understand why the BIA does not consider him eligible for its services. City and county agencies in the metropolitan area report that Indians tend not to use their services, or that they are easily discouraged and tend not to return.

In the past fiscal year, the Employment Assistance branch provided, in the four-state area, $28,176 in direct employment (job placement) benefits to 100 family units (which included 224 persons). This included subsistence payments until the first paycheck came in.

Adult vocational training benefits in the area were $256,389 for the year and aided 186 family units (263 persons).

When a Minneapolis Indian walks into the office to apply for training, he can be served if he is considered a "recent arrival," having lived in the Twin Cities less than two years. (BIA officials check to see if the applicant is a tribal member and how recently he has lived on the reservation.) This leeway appears to be allowed because the BIA sees no point in sending an Indian back to the reservation specifically to apply for this service. However, it often takes a long time to be accepted and for new sessions of classes to start.

The basic procedure for Employment Assistance is for an Indian to apply at the Bureau's reservation office for employment, counseling and assistance including vocational training, apprenticeship or on-the-job training. If the application is approved, he can receive financial, housing, medical and other assistance, as well as tuition, until the training is over. Then he is aided in finding a job and receives financial aid until he is paid. Up to 24 months of education (some BIA employees wish the maximum were higher) can be arranged under this program. Trainees go to vocational and technical schools and business colleges, of which 20 have been approved in the Twin Cities area. (For instance, nine persons are presently attending Dunwoody Institute under this program.) Generally, vocational school entrance requires that students be high school graduates, although some will take those with a 10th grade education, and beauty schools will take girls with 8th grade educations. (These girls are readily placed in jobs, the branch director reported.)

Staff caseload at the Employment Assistance office runs from 20 a day to 35-40 over a two-week period. The 20% dropout rate in this program is quite high. Employment counselors say they cannot give the follow-up they would like because they are tied down with office business. They feel it important to have some way of catching absenteeism early, while there is still hope for preventing dropout.

The BIA has a representative on the advisory council of the Apprenticeship Information Center, sponsored by the U.S. Department of Labor, which is attempting to persuade employers and unions to bring apprenticeship openings to the attention of the center. Through publicity and contact with individuals who have expressed an interest, it is hoped that more Indians will become, or start work toward becoming, apprentices and union members.

Some Indians have found employment at the Minneapolis Post Office through a cooperative effort by the Post Office Department, the BIA, and the Upper Midwest American Indian Center. Information circulated to 250 local Indian families produced 36 interested persons, 26 of whom took the test for temporary employment (18 passed). In two months' time, the post office hired 10 temporary clerks, four permanent clerks and one carrier who are Indian.

The BIA Employment Assistance branch office has 13 employees budgeted, with 12 positions presently filled, three by Indians. The branch director has said that "just salaries take up a big portion" of the appropriation made to his office. (The BIA Area Office, not including this branch, employs 8 Indians on its staff of 37.)

> *"Indian people have a well-founded suspicion of all agencies and institutions. Not only are these suspicions historically based ..... but in the urban center these suspicions are reinforced day by day by the insensitive procedures of professional decorum."*
> - - - Indian Employment Center, six-month report (1967)

Although the state operates an employment office, its services have not been extensively used by Indians. The Minnesota State Employment Service has offices in downtown Minneapolis and St. Paul, as well as outstate. It is a large agency, serving broad segments of the population and is equipped to do much guidance and counseling, as well as job placement.

In 1964 the agency told the State Indian Affairs Commission that it did not see the "problem Indian." Those Indians who came to the state employment office appeared to be sincere, conscientious and eager to work, the commission was told, even though the majority had few skills and did not give the service enough time to find jobs for them (a rather high rate applied once and did not check back).

The state Commissioner of Employment Security, who heads the service, reports that he is "encouraged by what the department has been doing" and pointed out the Human Resources Development (HRD) program started early last year which seeks to improve the employability of job seekers. Locally, this program reaches out through six neighborhood workers operating out of the Citizens Community Centers.

An Indian job seeker, like any other who comes to the state employment office, might be referred to the Human Resources Development section and one of its seven counselors if he appears to have no marketable skill or has a particular difficulty hampering his employability. Development of a training plan and solutions of problems, "whatever the roadblock might be," through use of all community resources is the function of the section. A high staff source said they will help solve problems with housing, lack of proper clothing for interviews, or transportation; an effort seems to be made to have a flexible program which is not bound up and hampered by regulations. In some cases of special training, the staff actively seeks a job to fit the applicant.

Two Indians are currently working for the state employment office, one as a neighborhood worker and another as a New Careers trainee. It appears that even one Indian employee helps to keep good rapport with Indian agencies and Indian clients. Interviews showed that those Indians who do come to the state employment office in downtown Minneapolis ask to talk to the Indian working there.

In a statement regarding service to Indians, the agency terms its early efforts with Indians as "well meaning but not truly effective in getting at the real problems of motivation, lack of occupational information, lack of training and providing an understanding that real jobs exist if a person is prepared for them." It cited Area Redevelopment Administration (ARA) and Manpower Development and Training (MDT) programs among early efforts to reach Indians. Several MDT classes expressly for Indians have been organized in reservation areas; locally, 15-20% of MDT participants are Indian, mainly men in a welding class.

According to the Human Resources Development staff, another recent increase in specific requests for minority group employees is part of a trend which has overcome any past discriminatory practices by employers against Indians.

> *"There is evidence that there are many employers who will not hire an Indian under any circumstances."*
> --- Indian Employment Center report, 1966

The employment specialists at the Citizens Community Centers, neighborhood service centers financed by the Office of Economic Opportunity, are provided by the Minnesota State Employment Service. Some employees work as interviewers in the centers and others work out in the neighborhoods. On the south side, where an estimated two-thirds of the Indian population live, 64 (16%) of the 417 persons who came to the center to find a job in a recent 7-month period were Indian.

The north side center attracts fewer Indians. Only 15 Indians came to that office for employment purposes in a 7-month period during 1967 although a staff member said the number is increasing. No Indians do employment work in either center, although the two Indian state employment service employees work out of the centers in those neighborhoods.

The employment staff, paid by and responsible to the state employment agency rather than the director of the Citizens Community Center, seems to reflect the somewhat more conservative outlook of the U.S. Department of Labor than the dynamic, innovative programs of the Office of Economic Opportunity, a close observer said.

(The new Pilot City Center, a multi-service unit on the north side, will probably absorb the functions of the Northside Citizens Community Center, it was reported. Plans are being formulated for a fixed percentage of Negro, Indian, and Caucasian staff members, including 9 employment aides - 4 Negro, 3 Indian and 2 Caucasian. There will also be a program in guidance, counseling and grooming, as well as job development.)

> *"Then the personnel manager proceeded to relate some of his experiences he had in the past with Indians. 'Is this an example of your race? Is this what you are trying to sell me?' He laid it on thick about how the Indian was an alcoholic, how the Indian was the only one who missed work so much, the Indian is shy but give him a bottle and WOW, the Indian is absolutely uncommunicative and has no emotions like his white brothers. Believe me, it's hard to sit and listen to some of this garbage ..... I tell him one thing I can't do is stereotype personnel managers."* --- Indian Employment Center worker reporting on a visit to a personnel manager

In 1962, a group of businessmen, city officials, and other interested persons met at a downtown hotel to raise money to open an American Indian Employment and Guidance Center in rent-free space offered by Waite Neighborhood House. Five thousand dollars had been offered by the Minneapolis Foundation on condition that an equal amount be contributed by other donors. The Mayor, who was present, urged support saying, "The Indian has special kinds of problems that need a special kind of attention."

The agency was intended to serve those Indians who find it difficult to use ordinary channels of employment assistance.

The first Indian employment center opened in mid-1962 with an all-Indian staff in what was originally the Waite House garage ("an insult to the Indian people, sort of an antiquated horse stable," commented one board member when he resigned). Attendance at meetings of the board, which included two Indians, was said to be poor. The first director served for one year, the second for one week. The facilities were cold, he said, the equipment poor and he couldn't find a place to live. The center closed in November, 1963, not to open again for over a year.

During this time, overtures were made to the Community Health and Welfare Council for help from the United Fund. The view of the council at that time was that the Minnesota State Employment Service could fill the need by hiring an Indian staff worker for the Indians who came to that office. It was a very good agency, they said, one which had adequate testing facilities, staff training and was constantly working with employers. This is still the council's position: If the state agency is not meeting Indian needs, it should be examined to see why not, and adjusted so that it does meet those needs.

When private funds sufficient to guarantee a year's operation were finally found, the United Fund did allow the center to be administered through Waite Neighborhood House, an affiliated Fund agency. The center had essentially the same board, but this time it hired a non-Indian woman experienced in employment as its director and opened in March, 1965, in a different location in the same general neighborhood.

In the first four months, the center staff reported that 351 persons came and 116 successful placements were made. About a fourth of the applicants had completed high school (median educational level was 10th grade), required by many businesses to hold even a production-line job. Only four had any college training. Most found their way into jobs in the general labor and factory categories.

> *"They would be on the bottom 10% of the applicants and would be the last to be placed because they were the people for whom it was the most difficult to find jobs. Their problems were so overwhelming that many would have found it difficult to accept any permanent employment."* --- Indian Employment Center report, 1966

When the year ended and the center closed for lack of funds, an analysis disclosed that of 571 persons who came, 235 got job placements. At one point in the year, only 20 of the 120 who had been placed were still on the job. After six months, only 30 out of 315 applicants could be reached at previous addresses or telephone numbers. The report pointed out that the center was not set up to serve the Indian who could find his own way. It emphasized that those Indians who came to the center would find it very difficult to find work at a normal employment agency.

The center reported a wide variety of employers. Some discriminated against Indians. Some had one good experience and said "Send me some more." Their attitudes seemed to relate to good or bad experiences they had had with Indians in the past. Many who had been willing to hire Indians at the beginning were frustrated by poor experiences and were not willing or did not feel able to hire any more Indians. The next qualified Indian applying at such places may well have felt this generalizing was discrimination against him.

In November, 1966, the Indian Employment Center opened again. This was a result, at least partially, of pressure put on the Bureau of Indian Affairs to furnish services in the urban area. "Why punish those Indians with enough 'get-up-and-go' to leave the reservation and try to make a go of things in the city?" the BIA was asked. For years the answer had been that the Minneapolis office was a supervisory office never intended to give direct services and that BIA services were directed to reservations. Nontheless, word came from the Washington office of the BIA that it would supply $23,175 for a six-month pilot project, the nation's first government-financed employment office for urban Indians.

When the six months were up, it was announced that the center would close; the BIA Area Director said his staff had been supplemented and would give job-finding and job-placement services. (The Area Office said it had recommended to the Commissioner of Indian Affairs that the services be continued by a contract but not necessarily with the same group.) A plea from the Mayor, U.S. Senator Walter Mondale and others to save the center resulted in a change of mind in Washington and the center has remained open. It is presently understood, however, that BIA funds will not be continued after June, 1968.

Half of the 42 persons on the present board of directors are Indian, and the entire staff of four is Indian. Although the center has moved three times within the Franklin Avenue area, its use has not declined; about 75 Indians continue to use the center each month. It has had other problems, however. Finding adequate staff has been difficult. At one time, board and staff differences led to resignations from both. Financial problems caused by a BIA policy of reimbursement at a time later than bills were due are being solved currently through a bookkeeping arrangement with the Citizens Community Centers.

A six-month report indicates the results of the center's efforts: In the first three months, 285 applicants came to the center and 109 were hired, 46 were not hired, 63 were referred for employment but did not appear for their interviews and 30 were referred to training programs. Of the 109 who were hired, 67 were still employed at the end of three months and 42 had left their employment.

At the end of six months, a follow-up of the 67 who were still employed after three months showed that 20 were still employed, 37 had left their employment, 2 had been laid off and the status of the others could not be determined.

In all, 527 persons had come to the center during the six-month period. Twenty-two percent were women compared to 35% of the applicants reported using the state employment office during that period. The most impressive information about the applicants who used the center, the report said, was that 87 had lived in the Twin Cities for more than ten years. (Additional information on the applicants' backgrounds and the workings of the center may be found in the Appendix to this study.)

Many people feel that Indians are needed to work with, communicate with and understand other Indians and their problems. Outside of the Indian Employment Center, only two Indian persons are presently employed to find jobs for Indians. Because established agencies require a college education of their employment counselors, very few Indians could qualify for jobs there.

The Indian Employment Centers have all operated on a shoestring. Undoubtedly a better job could be done with financing for a larger staff and more adequate facilities. In spite of this, the centers seem to have filled the purpose of serving those Indians who are more reservation- or Indian-oriented in their thinking, whether they have lived in the Twin Cities a long or a short time.

The center's report noted that more than half of the applicants did not have a specific employment interest: "A man specifying 'anything' as an employment goal will not be satisfied with 'anything' and will soon be dissatisfied with 'anything.' Very few of the applicants were sensitive to the variety of tasks and skills in the dominant economic society. Those applicants with more specific employment experiences and interests were relatively easy to place. Specific interest and experiences give a man more security and mobility in the dominant society. A pre-vocational program to develop specific interests in the varieties of employment is strongly needed." The center's board chairman says he thinks that at the present time Indians who use the center are looking more for casual labor than any other kind of employment.

It appears, then, that Indians who come to the Indian Employment Center are persons who feel that they need an agency for Indians. If they are not willing or able to use the community's services, a service they will use may have to be provided.

> *"The Indian has a problem sticking to a job mainly because he lacks skills for a better job and lacks funds to get the training."*

Individual Civil Service tests for employment are administered by all levels of government - federal, state, county, and municipal. There are tests for 99% of the jobs, the exceptions being those held under appointment.

Civil Service tests present all kinds of problems for Indians and other minority people. The Mayor's Commission on Human Relations survey of non-white employment by the city pointed out several Civil Service practices which work to their disadvantage. There are generally no non-white examiners for oral Civil Service exams. Eligibility rosters are available to department heads, allowing the head to time his request "to secure the employee he might wish, or to avoid the hiring" of another. Requirements for promotion are sometimes changed to accomodate individuals. Veterans'

Preference "seemed to operate to the disadvantage of Negroes" - and probably Indians, too, it might be added.

The Minneapolis Civil Service Commission has the responsibility for setting the qualifications and designing the tests for each job level administered by it, although in reality the tests are devised by a technical staff. Analysis of the educational qualifications presently required is being made "to see if they are realistic" every time an exam is "opened," according to the Civil Service Administration. In situations of "tight labor," they say they try to lower the qualifications in order to attract a supply and to accommodate minority persons. (This appears to be theory only, since none has been lowered as yet.)

Although the Civil Service Commission sends out flyers to Indian Centers announcing tests and showing positions open, the director of one of the centers shook his head sadly, and said "The people who come here just aren't those who go --." Very few Indians take Civil Service tests, and many say that the job standards are higher than necessary in order to do a particular job properly. Some claim that the vocabulary tests in the exams are not important for some jobs and that, for instance, a valid driver's license need not be a prerequisite for work on road crews.

A speaker pointed out to the Minneapolis Committee on American Indian Affairs appointed by the Mayor that even college-educated minority persons often fail the tests since most consist of background in government and politics. Included in the plans for the Pilot City Center on the north side is a Civil Service center where persons can practice taking tests. The center hopes to get a cross-section of the north side community to take a practice test, then analyze why there is such a high failure rate by minorities, and provide instruction in those areas.

The City Public Works Department, where the largest number of Indian municipal employees work, maintains its own supply of laborers who work directly for the city on paving projects, garbage collection, etc., in contrast to other cities where such services are "contracted out" to private companies.

Three years ago, it was reported that 16 Indians worked for our municipal government, including 5 in the public school system (2 teachers, 1 secretary, and 2 in janitorial work). Many of these, however, turned out to be either unskilled or non-permanent employees. A more recent figure from the City Public Works Department showed that 15 Indians worked in the Construction Department.

Only one formal complaint by an Indian has been filed with the Minneapolis Fair Employment Practice Commission since 1962. Two others were registered informally, one against an airline, resolved by a telephone call. The other complaint was an Indian factory worker who said that his co-workers insisted on addressing him as "Chief".

Although the Commission conducted a survey of minority employment during the summer of 1967, no results of the survey have been made available. One of the interviewers for that study indicated that "there were only 2 or 3 Indians employed at General Hospital".

"Money and programs are largely supportive of the present position; why not have programs which will help Indians break away?"

One way around Civil Service problems is through the New Careers, a "war on poverty" program which has already been attacked as undermining the morale of current municipal employees. In New Careers, which provides education along with job training, no Civil Service exam is required for acceptance. However, a Civil Service exam must be taken before the trainee becomes a permanent employee. Half of the New Careers enrollee's time is spent in obtaining education and training necessary for "upward mobility." Those hired take positions as aides and assistants to professional agency personnel, and the program rests on the hope that these new employees will be able to move to higher non-professional positions in the agencies, thus gaining a permanent new career.

Indians are involved in the New Careers program: out of the 207 positions provided currently, 2 Indians are assigned to TCOIC, 4 to public schools, 2 to the Workhouse, and 1 at the U of M Agriculture Extension Division. One Indian was a police department trainee, but left for a better job. New Careers jobs are in the area of human service where a desperate need exists for minority staff. These kinds of jobs will not become obsolete with automation and rapidly changing modern society.

"It is very obvious that many of the Indian people lack skills and can only work as unskilled workers, and therefore will still be at the bottom of the economy because they aren't drawing very good wages."

The Minneapolis Rehabilitation Center is an evaluative center with many programs, one consisting of 18 persons, 12 of whom are Indian. The Center is a private, non-profit agency financed in part by the United Fund. There are 80 members on the staff including social workers, counselors, psychiatrists, a physician, and speech therapist. It serves those persons who cannot use other existing agencies and handles about one thousand clients a year. Eighty percent of its clients are referred by the state Vocational Rehabilitation Department, 19% from Minnesota State Employment Service, and the remaining 1% from other agencies such as welfare departments.

The Indians it serves are those who are in the "non-reservation" category, as well as those who are less than one-fourth Indian and cannot be served by the Bureau of Indian Affairs. Large projects of the center (Labor Mobility, Basic Education, Plans for Progress, etc.) are undertaken on a contract basis with agencies of the federal government, usually in cooperation with Minnesota State Employment Service, whose counselors at its outstate field offices refer persons for service.

Labor Mobility Project, a demonstration program under contract to the U.S. Department of Labor, is an attempt to see whether relocation is a possible answer to chronic unemployment in rural areas. In the program's first year problems of unemployability were diagnosed, and a rehabilitation team worked for up to four weeks with 80 persons who came from northern Minnesota. The team evaluated skills, tried to instill job goals and worked to remedy such problems as absenteeism and tardiness. After stable employment was found for the client, his family was moved to the city. Forty-six of the 80 persons in the project gained good jobs; 34 dropped out. The only Indian involved was successfully retrained, now has stable employment, and his family of fourteen was relocated in Minneapolis. The project director commented that because of the size of this particular family it "took a great deal of casework." There are two Indians enrolled in the second year of Project Mobility.

A very new project at the Minneapolis Rehabilitation Center is part of "Plans for Progress" (a program funded by businessmen to increase employment opportunities for minority persons) which serves clients referred by the Youth Opportunity Center for rehabilitation of job attitudes and training for stable employment. Three-fourths of the 18 youths are Indian. An Indian is employed as an instructor for in-service training of staff to sensitize them to the special needs of Indians.

> *"The non-white woman tends to view the usual employment recruiting channels as not applicable to her. Consequently, these channels (classified ads, employment services) are not adequate for effective recruiting."* --- Report of the Governor's Commission on the Status of Women

Many Indian women appear to gravitate to domestic work. The State Employment Service places about 25 a week in domestic work, and Unity Settlement House has about 100 Indian women applying for placement each week. Small private agencies dealing in mostly casual labor report that 50% of the Indians who come there cannot fill out a simple application form. Use of the ordinary channels for job-finding often reinforces the view of a non-white person that these means are not there to serve her, whether discrimination actually occurs or not. The Career Clinic for Mature Women, a private non-profit agency, has no special program to reach Indian women and only 15 have come in nine years.

Several agencies made a point of mentioning the fact that Indian women, if they do indeed possess the dexterity and patience attributed to them, might well be able to do dressmaking and alterations, of which one personnel director said: "There is a place for practically any woman who can hold a needle."

> *"Some Indians need what Twin Cities Opportunities Industrialization Center (TCOIC) has to offer."*

The Twin Cities Opportunities Industrialization Center, which provides free pre-vocational and vocational training without regard to race, creed or color, is predominantly a Negro-staffed and a Negro-attended program. Although it has been reported that about 135 Indians were registered in the pre-vocational ("feeder") program over a year's time, estimates of numbers actually attending have ranged from six reported last summer by the Upper Midwest American Indian Center to about 30 (10% of the total enrollment) reported recently by a non-Indian TCOIC staff member.

Out of 85 full- and part-time staff , eight Indians were reported by TCOIC working at clerk-typist, stenographer, job development specialist, recruiter, Indian liaison, counselor aide and instructor levels in Minneapolis and St. Paul OIC offices. Indians are also on the TCOIC board of directors.

The Indian instructor, a New Careers trainee, has developed materials on Indian minority history which have been integrated into the minority history course all enrollees in the "feeder" program attend. It had earlier been reported that Indians were reluctant to attend what was essentially a course in Afro-American history.

Three Indians work as recruiters to bring more Indians into the program. Some persons who might otherwise be bound for the workhouse enter the program through the recommendation of a screening committee to the Municipal Court.

> *"Indians often have been isolated, have seen only Indians, and it is hard for them to go into TCOIC."*

It appears that rather large numbers of potential Indian enrollees are hesitant to participate in TCOIC programs. This was attributed by persons interviewed to a desire not to be involved in racial issues, and lack of experience with or misconceptions about Negroes. Whether TCOIC as presently constituted can attract Indian participation is a question of concern to many. If increased Indian participation in TCOIC is a goal, it is thought that Indians will need to be employed as counselors and in other positions of a higher level than at present.

Some persons in the community are presently recommending a "feeder" program specially for Indians, in an Indian center or other location convenient to them. The importance of a program of this type to Indians might justify a separate pre-vocational program as a channel for entry into TCOIC and other vocational programs.

A TCOIC official said that the problem of Indian participation has been of great concern and that proposals for "developmental centers" in Indian neighborhoods have been written which give consideration to a separate "feeder" program. He added, however, that all persons are educated by being exposed to other persons' cultures and that it will be necessary to develop "the kinds of programs that will bring people together and not apart."

> *"We're not reaching Indians. We don't think anyone is reaching Indians."* --- the director of a poverty program for youth

The Work Opportunity Center, federally financed through the Minneapolis Public Schools, serves about 360 young persons between 16 and 21 years of age who are no longer in school and need a marketable skill. Although the staff has tried to recruit non-white youths, who they feel should comprise about half instead of only 14% of the participants, only 11 Indians (3.5%) are attending currently.

Such agencies as Goodwill Industries, the Salvation Army, Youth Opportunity Center, Title V Work Experience and Training program and others serving employment needs serve Indians as they appear among their general clientele. There are no special programs or special staff training about Indians.

"It has become increasingly evident to our staff that no single agency can eliminate employment problems encountered by Indian job seekers. It requires a unified community effort of all agencies ..... " --- Minnesota State Employment Service statement, 1967

Despite the problems encountered by those Indians who have trouble getting jobs and perhaps even more trouble keeping them, there are many other Indians who have found good jobs, are successful at them, and have kept them for many years.

The Equal Employment Opportunity Commission of the federal government reported last fall that there were 785 American Indians employed in the five-county metropolitan area. Of these, 148 held white collar jobs and 637 (81%) held blue collar jobs. The survey covered all employers having 100 or more employees, or having five or more employees and a federal government contract in excess of $50,000. According to a newspaper report, this survey covered 292,000 out of a total of 303,000 persons employed in the area.

The Minnesota Department of Business Development reports that a nation-wide survey made of more than 40 large plants, all employing large percentages of Indians, proved conclusively that "once training has been done and work habits established, Indians were easily on a par with the rest of the workers in the plants, and sometimes their best people." While some exploration of the possibility of employment in electronics assembly plants located near Indian population centers has been done in Minnesota, the interested businesses either merged, changed their plans, or decided to diversify, and no such industries have been established.

For that portion of the Indian population accepting the standards, customs and traditions of "white America," employment presents no real problems. However, other Indians seem to have rejected some of these values of "getting ahead" and acquiring material wealth as having little meaning to them. It may be a deliberate rejection in some cases but, an anthropologist said, in most cases these values simply have never been acquired in the process of socialization. The success of these Indians as job-holders in the competitive urban community will depend on their own judgment of its values and the opportunities the community provides.

As a bridge between reservation life and the city, an Indian newcomer center has been suggested. This center might work in cooperation with industrial training programs, with feeder programs in minority history, personality training, job finding techniques, good grooming and hygiene, consumer education, computative and communicative skills, problems of alcoholism, citizenship education, and city resources information. The center could also provide general counseling on employment, housing and schooling; group therapy; direct and indirect services in the fields of health, legal aid, immediate relief, clothing, housing, etc.

The 1965 Indian Employment Center report suggested that some sort of all-Indian workshop situation might be the best way to make work and job training available in surroundings that are congenial. A further suggestion was made to start a contract employment service which would place

Indians in part-time, temporary work, three or four days at a time. The aim would be to help Indians move gradually into full-time positions.

Large businesses should be encouraged to accept more responsibility for the well-being of society and liberalize hiring practices. Many are doing so. In a large company it is possible to make room for a group of Indians and provide a friendly work situation that can help overcome problems of loneliness and isolation. A company in Wisconsin in which 20 Indians were placed found it a satisfactory arrangement.

New approaches will have to be developed for the employment of Indian citizens. Involved in such new approaches must be the recognition of cultural factors, unfamiliarity and distrust of established institutions and testing techniques, and confusion caused by the proliferation of agencies that want to be of help.

EDUCATION

"The difficulties in educating Indian children are inherent, as is every other Indian problem, in the basic cultural conflict. The Indian child attends a school dominated by an alien culture. His peers and, in many cases, his teachers, have little understanding or respect for his ethnic background." -
-- Minnesota Indian Resources Directory

A total of 1,357 Indian children are attending the Minneapolis Public Schools this year, a racial sight count last November recorded. The total represented:

950 in elementary schools
266 in junior high schools
141 in senior high schools

Although Indians account for about 2% of the overall school population, they account for only .8% of the senior high school population. Or, put another way, there appears to be a dropout rate that is extremely high: based on an estimate by a school official of the number who should be attending high school, the dropout rate is about 60%.[1] Ten Indians graduated from Minneapolis high schools last year.

The high rate is sometimes puzzling. It includes, for instance, three siblings who dropped out when they were high school seniors with straight A averages. Not all Indian students do this well academically. However, officials report that generally these children are of average and above average ability even measured by regular testing devices now regarded as discriminatory to culturally deprived children.

In addition to the high dropout rate, there is the problem of racial imbalance. There are more Indians than Negroes in three schools the School Board has declared imbalanced - Adams and Blaine elementary schools and Phillips junior high school. Two others - Hall and Greeley elementary schools - are close to the degree of segregation which the board called "growing up in a one-sided world." (A report of the sight count is included in the appendix.)

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[1] By comparison, the dropout rate for four poverty program target area high schools in a post-high school counseling program was 26%.

It is thought that a good many Indian children attend Catholic schools in their neighborhoods, for it is often reported that about half of Minneapolis' Indian population is Catholic. However, the Catholic school system does not do a racial sight count and could give no estimate of numbers of Indian students attending.

> "*I find a great deal, an unusual amount of art ability in Indian students; many, however, have financial needs and can't buy art supplies.*" ..... a secondary school art teacher

Human Relations Center - With an Indian dropout rate of tragic proportions, the school staff is hunting for new ways to convince Indian students to stay in school. One new way is through the new Human Relations Center (also referred to as the Gordon Center) made possible by a grant from Title III of the Elementary and Secondary Education Act.

The center staff will have 24 advisors, half of whom will be "chosen because of their knowledge of the Indian community," who will be paid to meet on a regular basis to assist the staff in developing curriculum, in-service training and community involvement. The first year's work at the center will focus on 25 target area schools which serve 28% of all students (and 85% of all minority group students). The second year of operation will see the center's program spread to all schools in the city.

The center's objectives indicate that it will undertake such things as working with teacher-training institutions to improve preparation of teachers, helping introduce multi-ethnic materials into the schools, helping all schools with inter-group education for use at all levels, and setting up orientation and training for all non-teaching personnel (an unenlightened janitor or clerk can quickly undo the good it has taken teachers years to accomplish).

Another project of the center is a resource library of materials on minority history and culture. Every school needs to have available books on Indians, artifacts, files of pictures, records and other materials for its own staff instruction and classroom use. Observers noted a preponderance of material on the American Negro, partly because more is available, but also because there has been a demand for this emphasis. Contributions from the public for this library will be accepted.

The center has four main staff members. One is a curriculum planner who has proposed immediate improvements that can be made before long-range curriculum changes are felt. She said that because the self-image of both minority and majority race children is damaged as a result of omissions in present school materials, there is an urgent need to give teachers something to use as soon as possible. She has found numerous resource materials available. However, they are not designed for specific use with children, and teachers must be helped in learning how to use them.

In-service education planning at the center has resulted in three half-day sessions on human relations. The planner said he would propose specific helps for teachers of Indian children.

Another planner, working in community involvement, has spoken to or made contacts with dozens of social service agencies, officials, community and church groups. The center is committed to provide leadership in involving the minority community in "finding solutions to problems which seriously inhibit the creation and maintenance of a positive learning situation in the schools."

> *"There ought to be some sessions for the girls in dress and grooming; for boys, some involvement with the YMCA or some organization which would get them interested in physical activities. We have to reach out toward these kids because they won't come to us."*

Urban Affairs Office - This office, which is working to improve the racial balance in the system's schools, has also had some special involvement with Indians, and a staff member reported that he was working with interested Indians in forming a coalition of Indian groups which could provide a focus for Indian opinion about the schools. The staff is also helping the personnel office look for non-white applicants, as well as applicants of all races who have special sensitivity to the needs of disadvantaged children. Because few Indian teachers are available, Indian additions to the staff may be aides or trainees to help the present staff. At least two junior high schools, Phillips and Franklin, have Indian aides who visit Indian homes. A New Careers social worker aide has been assigned to North high school.

> *"All Indians feel inferior to other people; in an all-Indian school you don't need to feel inferior."*
> --- an urban Indian youth interested in vocational training, 1964

In spite of the prevalence of opinion that Indians don't place much value on education, there is contrary evidence. One evidence is that this year three Minneapolis Indians are presidents of parent-school groups. At Blaine and Madison elementary schools, Indians are chairmen of PTA groups. And at St. Joseph's school in north Minneapolis, an Indian is president of the Home and School Association. Furthermore, Indian individuals have worked hard to convince families to enter children in the Headstart and Urban Area Summer Programs which have reported having "few" Indian children. The families whose children need help most are often those most unwilling or uninterested in sending their children. One Indian woman described the difficulty experienced in trying to convince a reluctant neighbor to send her child to the Headstart program while at the same time telling her own child, who wanted to go, that he couldn't (by virtue of too high an income). She reported the neighbor child attended Headstart "perhaps once."

And, at a recent school board meeting at Phillips junior high, an Indian student asked the School Board to consider opening the school gym after school and on Saturdays.

> *"It is extremely unlikely, as history demonstrates, that any program imposed from outside can serve as a substitute for one willed by Indians themselves."*
> --- Upward Bound proposal

An attempt to keep Indian children in high school through an Upward Bound proposal adapted to them is a current undertaking of the Minneapolis public schools, the Training Center for Community Programs at the University of Minnesota and local Indians. Upward Bound, an Office of Economic Opportunity (OEO) program, is a pre-college program which offers programs through the summer and during the school year to remedy insufficient academic preparation and motivation. In this case, it is aimed at Indian junior high school students who might drop out before a normal Upward Bound program would reach them.

The necessity of involving parents of Indian children early in the planning stages and hiring Indians to staff positions in the program was emphasized in an early proposal. According to this proposal, which reportedly would be changed according to the will of the Indian community, children would be recruited as a group and would have the opportunity to continue living at home. Community facilities would be used as a setting for planning activities and teachers of Indian children would be working closely with the parents. The proposal to the OEO would request about $150,000 for the project.

> *"There ought to be a special 'resources room' in poverty area schools where new students could stay and get special attention for a transitional period, however long the teacher felt the student needed it."*

Mobility puts many at a disadvantage, officials report. The schools have discovered that 13-column cards used to keep records of address changes are not adequate for some Indian students. "Some sixth graders have moved over 13 times," an official said.

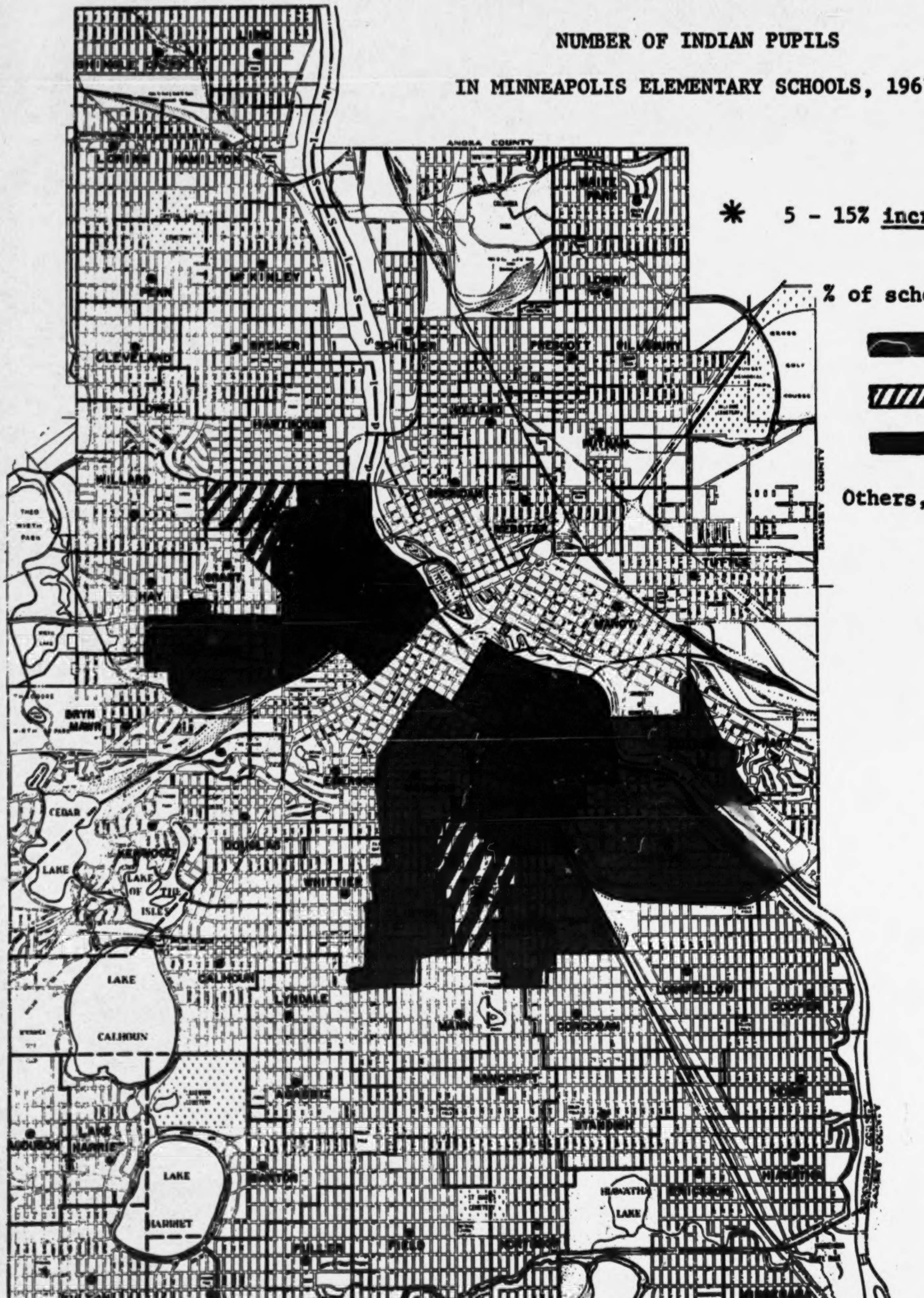
Sometimes special help is needed in school to try to keep the child motivated. Women in Service to Education (W.I.S.E.) is a volunteer group serving in selected schools under the supervision of teachers in giving individual attention and tutoring to a child. School administrators decide which schools will be served. This year the program was expanded from four schools to eleven; newly included were two schools, Adams and Blaine, with heavy concentrations of Indians. Children are referred to the program by the school staff.

The schools also coordinate their activities with many other programs. Children in need of extra help are referred to the staff at settlement houses and to camping programs. An attempt is made to garner all possible resources to focus on a child in trouble, school administrators say.

Additional problems mentioned by some school personnel involved a lack of records for some children moving into the Minneapolis school system and the fact that children from reservations have not had physical examinations or Mantoux (tuberculosis) tests recently.

> *"I would like to be able to ignore such things as the (compulsory) attendance laws for children in school until I had a good relationship with the family."* --- a Minneapolis school principal

NUMBER OF INDIAN PUPILS IN MINNEAPOLIS ELEMENTARY SCHOOLS, 1967


LIND
SHINGLE CREEK
LORING
HAMILTON
ANOKA COUNTY
WAITE PARK
PENN
McKINLEY
LOWRY
CLEVELAND
BREMER
SCHILLER
PRESCOTT
PILLSBURY
LOWELL
HAWTHORNE
HOLLAND
PUTNAM
WILLARD
THEO WIRTH PARK
SHERIDAN
WEBSTER
RAMSEY COUNTY
GRANT
HAY
TUTTLE
MARCY
BRYN MAWR
EMERSON
CEDAR LAKE
KENWOOD
LAKE OF THE ISLES
DOUGLAS
WHITTIER
LAKE CALHOUN
CALHOUN
LYNDALE
MANN
CORCORAN
LONGFELLOW
COOPER
AGASSIZ
BANCROFT
HOWE
AUDUBON
LAKE HARRIET
STANDISH
HIAWATHA
ERICSSON
HIAWATHA LAKE
FULLER
FIELD
FULTON
LAKE NOKOMIS
MINNEHAHA
MOTHER LAKE

* 5 - 15% increases 1963-67

% of school enrollment

■ 5 - 10%

▨ 10 - 20%

■ 20 - 30%

Others, less than 5%

In some cases, schools have made special concessions to individual needs to keep a child in school. A secondary school official said that when it became obvious to him that a student simply could not manage to get to school before 10:15 in the morning, he saw to it that the student had no classes before that hour.

Many Indian children are reported entering school late in the fall, sometimes losing eight weeks of the 38 required. These are apparently children whose families keep them out of school until the ricing or hunting season is over. A number of teachers and administrators interviewed said the compulsory attendance law might be considered a handicap in working with Indian children. However, because state aid is based on the numbers of students who attend school a minimum number of days, it is unlikely the schools could afford to ignore the law. Two teachers also mentioned it would be preferable to lower the required age for children to start school from seven to five.

The way in which a truant in Minneapolis is treated appears to be a source of complaints by some Minneapolis Indians. He is termed a "delinquent" after repeated truancy. "Stamping kids with this label leads to an undesirable classification because it is the forerunner of being 'sent up'," said an attorney.

> *"People think Indians are something Christopher Columbus discovered in 1492."* --- Buffy Sainte-Marie

What do Minneapolis school children learn about American Indians? What is the image of the Indian that an Indian child absorbs in his social science classes? Because a variety of textbooks are used throughout the Minneapolis school system, and because a new social studies curriculum guide will be presented to teachers this spring, it would be futile to examine in detail what is being taught currently.

Educators point out that rapid social progress has caused textbooks to become obsolete rapidly. American history textbooks of the past have distorted facts, expressing only the white person's point of view. Mention of Indians in textbooks has not brought the reader up to date, leaving a mental image of Indians in traditional dress, living in tepees or wigwams. Historical heroes and martyrs with few exceptions have been white. The fall of General Custer and his men has been seen as a massacre, not as a successful defense by Indians trying to cling to their lands and freedom. The "good" Indians have been seen as those who fed the starving Pilgrims, saved Captain John Smith, and led Lewis and Clark through the Northwest and showed them what was theirs for the asking. An Indian child confronted with all this, in addition to the sale of Manhattan Island for $24, might see his ancestors as being not only "dumb" but also "bad."

> *"The Indian children seemed withdrawn at first but after studying Indian history and culture they were proud. Children brought artifacts and beads to show other children and developed a sense of identity and value of themselves."*

A Minneapolis elementary school teacher, whose class was one-third Indian, said she couldn't follow her textbook too closely for some of these reasons. As a result, she started bringing resource materials of her own

and started pointing out contributions Indians have made to the nation. She tried to bring history up to date by discussing the Kinzua dam controversy while the class was studying different states. The structure of the federal government was compared with the Iroquois Confederacy. Geometric Sioux designs and Chippewa floral patterns were introduced into art class. When the class studied poetry, translations of Ojibway (Chippewa) poems were read. Bits of Chippewa language were learned. A fitting climax to the year was a pow-wow in the gym which involved the rest of the school and some Indian parents.

The school system recognized this teacher for her effort and put her in charge of a committee which prepared a 15-page "Bibliography of Resources on the American Indian" for students and teachers in the elementary schools. The project was made possible by a Title I Elementary and Secondary Education Act grant.

> *"A child wouldn't admit she was Indian until the third grade course; then she showed the class a dance her grandmother had taught her."*

Although elementary school curriculum consultants say that Minneapolis children currently get their first academic look at American Indians in the third grade, most children probably enter school with pre-conceived notions about Indians formed from watching television. Preparation for the Thanksgiving holiday in most kindergarten rooms may include making headdresses of paper feathers.

Third grade units on urban living include material on the Chippewa and Sioux before white settlers came. In the fourth grade, there is mention again of the two tribes in the state's early history.

Secondary school curriculum consultants said material about Indians is included in the eighth grade American history courses, in a ninth grade unit on Minneapolis, in eleventh grade American History and in a twelfth grade course in minority problems taught at North high school. One senior high school social studies textbook includes Indians in a chapter on minority groups which begins with Emma Lazarus' famous poem ("Give me your tired, your poor ...") about immigrants which seems highly inappropriate to many.

School committees are gathering materials on contributions of minority groups in history, but there is still little material available, especially on American Indians. Sixteen books in an anthropological series by Sonia Bleeker are considered particularly good, one consultant said, in creating a new respect for the Indian in history. He also said, however, that he would like to deal head-on with Indian problems as they exist today, perhaps through developing a photographic series showing Indian life and conditions in present-day Minnesota including urban Indian life.

> *"They want the contributions of the Indians included, yet do not realize there has been no Indian to collect the data and write it up."*

In preparation of a new curriculum guide, social studies teachers and principals have had a chance to respond to proposed changes. According to school officials, the trend now is to organize material around concepts and understandings, rather than around historical events. One problem national

textbook publishers have to solve is how to make an Indian-oriented curriculum hang together. The tribes historically were many and varied and the histories of these groups seem to have no common thread. One curriculum consultant would prefer to hold off teaching about Indians until students are in high school.

Officials interviewed said they thought the new guide should give a much larger consideration to Indian contributions to our contemporary society. The staff at the Upper Midwest American Indian Center agrees, pointing out that children do not want to identify with 18th and 19th century people. They would feel a closer identification with such modern-day Indians as the late Admiral "Jocko" Clark, entertainers Buffy Sainte-Marie, Kay Starr, Keely Smith and Will Rogers Jr.; artists F. Blackbear Bosin and Oscar Howe; dancers Marie and Marjorie Tallchief; Congressman Benjamin Reifel, Commissioner of Indian Affairs Robert L. Bennett and Philips Petroleum Executive Committee Chairman William D. Keeler.

> *"It is difficult to get Indian programs started; many fear to participate, some have the feeling of not being dressed well enough. Our only hope is for youngsters coming through and being successful to provide an example and help for others."*

Indian employees are being actively sought by many agencies in Minneapolis. The schools want Indian teachers and welfare agencies want Indian social workers. What is the prospect for finding them? While the situation is improving, it is a slow improvement because relatively few Indian youth complete their high school. Of those who do, however, most receive some further education, about half in vocational schools and one-fourth to one-third in colleges where increased efforts are needed to lower the current 16% dropout rate for those receiving scholarship assistance.

Minneapolis Indian youths attend many colleges and vocational schools in the state. Those receiving scholarship assistance last year attended the University of Minnesota (11), Macalester College (1), College of St. Theresa (1), St. Cloud State College (2), Minneapolis School of Art (1), Metropolitan Junior College (5), Programming and Systems Institute (2), Vera-Duane Academy of Hair Design (1), and Bemidji State College (1 from St. Louis Park). Several more Minneapolis Indian students not receiving financial aid attended the University of Minnesota. Other colleges in the state which regularly offer scholarships to Indians, and for which urban Indians may apply, include Gustavus Adolphus, Hamline, St. Benedict, St. Scholastica and St. Thomas.

Scholarships for 161 Minnesota Indians last year totaled $149,973, not including BIA Employment Assistance and boarding school funds. The average grant was $931. In addition to the $35,000 in state funds, about $45,000 was available from the Bureau of Indian Affairs and the remainder from the Minnesota Chippewa Tribe, colleges, churches, civic organizations, and work and loan programs.

However, urban Indians are not eligible for some of these scholarships by virtue of their residence. Bureau of Indian Affairs scholarships generally are for persons living on or near a reservation in addition to being one-fourth Indian.

Special scholarship assistance in Minnesota is administered by the State and Minnesota Indian Scholarship committees. Through a somewhat complicated process required by law, the two committees (one composed of ten persons, the other composed of five of the ten) meet jointly about once a month to screen applications and coordinate various scholarship funds expressly for Indians' higher education.

The committees are made up of representatives of Minnesota Department of Education, Bureau of Indian Affairs and University officials, retired high school counselors, and lay members. Except for a member who participates as a representative of the Bureau of Indian Affairs, the committee has no Indian members.

Some of the scholarships are qualified - they may cover only tuition or may be for a particular college; they may not cover graduate work (state scholarships do not) or foreign study. The Minnesota Indian Scholarship Committee is aware of available funds from many sources, and decides how various students can best be financed and whether they might be able to handle part-time jobs. Students may be allocated scholarship money from several sources: for instance, a grant from the state Indian scholarships and a church scholarship could be combined to provide sufficient funds for a full year of college.

The Minnesota Legislature first appropriated funds for state Indian scholarships in 1955. Amounts through the years have increased up to $35,000 for the current school year for Indian students in "accredited or approved colleges or business, technical or vocational schools." The state scholarships, which may not exceed $800, are to be used for tuition, incidental fees, room and board. It has been recommended that because of rising college costs the maximum scholarship allowance should be changed to $1,200. The state scholarships are available for a maximum of four years and the student is expected to take employment in his field of study upon graduation.

Requirements dictate that eligible students must be one-fourth or more Indian. Tribal governments and the Minnesota Indian Affairs Commission have asked that this be eased to allow more Indians to become eligible.

The Minnesota Department of Education estimated that changing the qualifictions would mean that approximately 75 additional Minnesota Indian graduates would be eligible for help annually.

> *"Most Indian boys and girls who have the ability to profit from college and vocational education can get the necessary help in Minnesota."*

Indian students can, of course, apply for funds available to any citizen. During the last school year, 19 Minnesota Indian students used National Defense Student Loans, 1 used Disabled Veterans aid and 10 used the G.I. Bill. Another source of help for which very few non-whites have applied is Economic Opportunity Grants administered through the colleges. These must be met with matching funds and have been used in combination with Indian scholarship funds or a work-study program. Morris branch of the University of Minnesota is tuition free to Indians because its site was originally an Indian school.

A free pamphlet with further information about scholarships for Indian students is available from the Upper Midwest American Indian Center or by writing to: Erwin F. Mittelholtz, Indian Education Guidance Consultant, State Department of Education, 410 Minnesota Avenue, Bemidji, Minnesota 56601.

> ***"It is hard to encourage a kid to take training when he knows the barriers will be up when he goes after the job."*** **--- (a Minneapolis classroom teacher)**

A State Indian Guidance Consultant working for the State Department of Education, but paid with federal funds, last year talked to staff and Indian seniors at 72 public high schools within the state, 5 state colleges, 11 junior colleges, 7 private colleges, 3 branches of the University and 16 other training schools. Several visits were made to some of these schools and, in addition, to "many" Indian homes. "The work load is more than one can handle," the state Indian scholarship report remarks. The reason the guidance consultant tries to contact so many Indian students personally is, he says, because Indian students seem to need constant encouragement from one person they know and trust. It is thought that some students would rather drop out of school than request help from a stranger. If this is true, it is unfortunate that the counseling staff hasn't been expanded.

The Bureau of Indian Affairs had had indications that high schools and colleges would prefer to do the counseling themselves. They reportedly say that counseling for which prior arrangements have not been made upsets class schedules and that non-Indian students resent obvious special treatment of Indian youth. It has been suggested that state Department of Education staff give special assistance to school counselors to help them understand unique Indian problems and let them work directly with students.

The situation should improve somewhat because the Bureau of Indian Affairs will start providing counseling for the approximately 60 students who receive BIA scholarships. Both in reservation areas and in the city, it seems obvious that Indian students must be approached much earlier than the senior year of high school.

In the Twin Cities, members of the State Indian Scholarship Committee investigate applicants and offer guidance and assistance with applications. In addition, they encourage organizations and individuals to make contributions to Indian scholarship funds.

The University of Minnesota is unique in providing a special counselor to spend about six hours a week assisting the 35 American Indian students who are attending school there. He tries to familiarize the students with both the social and academic expectations of university life. He also assists the students with registration, housing and finances.

All of the counselors interviewed emphasized that social education is as important as the college or vocational education itself. They agreed that the students need constant encouragement during the critical first few weeks and months to combat the "much too high" dropout rate (although

some of those who drop out later complete other training programs).

All persons interviewed seemed concerned that more scholarship funds will be needed because costs are rising rapidly and more Indians are completing high school. If scholarship help is going to be extended not only to the exceptional, but to the average Indian student who will not be able to compete for other existing scholarships, additional assistance will be needed in the years ahead.

> *"It is ironic but those who have been in trouble and need it the most, those are the ones that the training program hesitates to risk money on when there are many more applicants for the service."*
> **--- a training program social worker**

HEALTH

"They have been given the run around so much they feel they're being given another run-around; they don't bother to listen to the reasons. As a result, they often end up not going because they figure nothing will be done there either."

Much needs to be done in health education and preventive medicine to meet the needs of Minneapolis Indians, health officials say. Although care at Hennepin County General Hospital is limited except in emergencies to those who have established legal residence here, a rather large number of other health services exists to provide care which is not tied to length of residence. Indians are not always motivated to use them, however. Even when health agencies reach out into Indian neighborhoods, as the Minneapolis Health Department did last summer with a cancer detection clinic, the result can be disappointing. Although 10,000 flyers were printed and distributed through the neighborhoods, only 14 Indian women showed up. "You have to start somewhere," the health educator commented. The department plans another clinic soon.

Generally, headway is being made in meeting the health problems of Indians according to the director of the Minneapolis Health Department. In the area of personal health care, the department includes clinics for family planning services, maternity and infant care, immunization clinics, child health clinics, a cervical cancer detection project, visiting nurse service and communicable disease control. For these services there is no charge or, in some cases, only a nominal fee if the family can pay. To qualify for most of these personal health services, persons must be of a required low income level or live in a poverty target area. The department reaches about 50,000 individuals (about 30% of those in the target areas) through its programs.

A program of Comprehensive Health Care for Children and Youth under 18 years of age, financed by the federal government, was launched by the health department two years ago. Health screening, diagnostic and preventive services are given through Project Head Start clinics, child health clinics, nursery schools and through referrals from school health programs. Needed medical and dental treatment (including care at General

Hospital) is financed by the project. In the past, no treatment could be given unless the family had financial resources or was eligible for public assistance programs. In target area schools the project offers these services to children entering kindergarten who do not have a family doctor or dentist. The project is publicized through these schools, housing developments and social agencies including the Citizens Community Centers.

A sub-project of this program was opened in February, 1967, to offer complete health care for children up to 18 years of age in the Greeley, Adams and Seward elementary school districts. The project, the Community University Health Center, is federally financed and staffed by University of Minnesota personnel. Its purposes are to offer the best in medical service to children in the Franklin Avenue area and to furnish a model health center as a teaching tool for the University's medical personnel. Eighty-eight (19%) of the 442 low-income persons registered by last December were Indian. It is estimated that in the community being served, 3,000 out of 7,000 children are eligible for service. Although the center treats only children, it is "family oriented," and the staff members say they hope to raise health standards in the area through community involvement. A child registered in the clinic starts with a total of four hours of diagnostic examinations. Every aspect of health is considered by pediatricians, dentists, an audiologist and psychiatrists on the center's staff.

The center employs a health educator and 11 public health nurses (who are assigned by the health department) to reach into the community. An advisory committee of area residents meets monthly. Eventually, the program is to be integrated into the Model Neighborhood program.

> *"Our contacts with Indians aren't as satisfying as with other people because they are hard to reach. They have to learn to trust us before we can reach them, and we have to show them they can trust us."*

In order to reach Indians for these and other programs, the health department contacts social workers who see many Indians; they can spread the word if there is a mobile cancer detection unit in the neighborhood, for instance. Health educators work as a liaison between the Public Health Center and community agencies. They have worked through the Upper Midwest American Indian Center in locating Indian patients who need medical follow-up care and have devised an in-service education program for that center's neighborhood aides. The staff at the health department has had Indians in a leadership position in the community speak at staff meetings about Indians' cultural background and ways of working with them. The Minneapolis Health Department director says his staff is highly motivated in dealing with Indians.

The director of the health department's maternal and child health division says that it is easier to reach the estimated one-third of Minneapolis' Indian citizens who live in the north side, and seem to her to be more established and less mobile than the two-thirds who live in the south side.

An informal sight count of Indians using some of the city health department programs during 1967 yielded these figures: in the child health clinics, 2% were Indian; receiving family planning services, 9% were Indian;

in the maternity clinics, 11% were Indian.

> *"(They don't come to us for health education.) We go to them. We feel we have the responsibility to make the first step. Giving them literature is the likely first step. Information to them requires constant re-enforcement but we're prepared to do it ..... "*

In 1965, 190 Indian live births were recorded in Minneapolis, 2.1% of the city total. This figure, in view of the fact that some Indian women prefer to return to home reservations to give birth, demonstrates that the Indian population is by no means dying out (in fact, the Indian birth rate in the state has been nearly double that of the general population). Premature live births were slightly above average.

The Indian infant death rate in Minneapolis in 1965 was less than half that of the general population; however, because the figure was low (only two deaths), a more reliable clue might be that statewide the Indian infant death rate was one and one-half times higher than the general population in 1963.

The incidence of tuberculosis and venereal disease is quite high. The rate of new active tuberculosis cases in 1967 was 76.8 for non-white males per 100,000 population and 77.1 for non-white females (compared to 19.7 for white males and 7.6 for white females).

The syphilis rate, a three-year average, is 10.7 per 100,000 population among white persons, 152.7 among Negroes and 140.0 among "other non-whites" (mainly Indians). The gonorrhea three-year average rate is 139.1 for white persons, 1501.9 for Negroes and 1417.7 for "other non-whites."

"Many young Indian girls we have contacted knew nothing of the existence of gonorrhea or syphilis," the director of the communicable disease control division of the health department said. He emphasized that more health education regarding communicable diseases is strongly needed. He said many of the Indians' health problems are related to poor housing, inadequate nutrition and unemployment, an opinion echoed by many other observers.

> *"Their biggest problem is that of being Indian; they seem to feel somewhat inadequate, inferior to others. (They have a) problem translating the cultural values to the white culture, a conflict in their minds."*

Hennepin County General Hospital is the principle provider of care for poor and medically indigent persons. To help coordinate that care, three health department staff members are assigned to General to assist patients who are referred there by the department's Children and Youth Project.

In 1966, 12,047 persons were admitted for in-hospital care and 83,650 visits were made to out-patient clinics. Approximately 10% of these patients were American Indians. According to staff estimates, use of the hospital by Indians ranges from 7% in out-patient (including 10% each for ear, eye, nose and throat and medicine, 2% each in tumor and dentistry and 15% to 20% in obstetrics) to 3% in admissions and emergency and 2% in the mental health clinic.

The chief psychiatrist in the mental health clinic said he usually sees Indians only when they are ordered by the courts to come for a mental health evaluation and that he didn't understand why so few Indians use the clinic. He said he thought Indians suffer the same types of stress as other racial groups.

> *"If we could forget about where they come from and give them care, it would be better."*

Because Hennepin County General Hospital is tax-supported (52% of its funds comes from taxes), it is intended for "residents" of the county. A "resident" is defined as a person who has lived in the county for at least one year without receiving public assistance. He is supposed to provide proof of residence through rent receipts or employer statements although staff members say they usually take the patient's word for it. Policy dictates that only such "residents" can be accepted for out-patient care except in an emergency situation. In an emergency situation (defined as "a condition that has become acute within 24 hours"), residence requirements are waived and the patient receives the high quality care for which General Hospital is widely respected.

Usually, unless an emergency exists, a "non-resident" Indian will be asked to return to his home county for medical aid. The feeling among many of the General Hospital staff interviewed was that the residency law should be repealed.

For all citizens, however, the county of legal residence is supposed to reimburse the hospital until new residence is established. It has been suggested that putting "teeth" into reciprocal agreements between counties might facilitate the reimbursement process. Trying to obtain reimbursement is often a long and frustrating experience, involving piles of paperwork, long distance calls and hospital personnel time. Frequently, the hospital cannot locate the patient after he has been discharged, in order to obtain information and required signatures on forms. Moreover, reimbursement requests to other counties are frequently refused for various reasons.

(There seems to be a good deal of confusion about what, if anything, the Indian Health Center and hospitals administered in reservation areas by U.S. Public Health Service, Division of Indian Health, will do for Hennepin county's non-"resident" Indians. A recent letter from the Indian Health Field Office in Bemidji stated its policy as follows:

> "If an Indian leaves the reservation where he has been getting medical care and goes to a non-reservation area (Minneapolis, for instance) and needs medical care, but, because he has not acquired settlement, is not entitled to it, then the Division of Indian Health will pay his medical bills for one year following his arrival at the non-reservation area. This is to make sure that he will have care if needed until he has acquired settlement. Once he has acquired settlement, he is then eligible for medical care under the county program just as any other person living in the county, and he is expected to take advantage of this program.

"If an Indian family moves from the reservation and the children are eligible for care under the Medical Assistance program, then the Division of Indian Health expects the family to apply for that program for the children. There is no residency requirement attached to this program. Therefore, there would not be any year's wait to make the children eligible. The Division of Indian Health then uses the Medical Assistance eligibility criteria for the parents so that the family will not be fragmented into two eligibility categories. Therefore, during the first year away from the reservation, if the children are eligible for the Medical Assistance program, the parents are eligible for care under the Division of Indian Health program. At the end of the year, the Division of Indian Health discontinues medical care to the Indian adults. It is at this point that the Indian must start using the medical care facilities available to all people alike. The procedure should be routine and paperwork not more complicated than for the non-Indian.")

If the residence requirement is a deterrent to the Indian seeking medical aid, so is the extensive paper work and long wait. The paper work may be a necessary procedure in a large metropolitan hospital but observers felt there was a lack of clerical aid to help fill out forms and eliminate "red tape."

Employees who were interviewed said it was hard to help Indians because of the difficulty in getting them to return for medical follow-up treatment. "The Indian stops coming when the pain goes away," said one employee. Many are so mobile the hospital has trouble keeping track of their whereabouts. One employee in the admissions office said the Indians he saw had no concept of time and would arrive for a 9 o'clock appointment at 1 o'clock.

Interns, resident physicians and other staff members are given no special training in dealing with different ethnic groups. They seem to see their main purpose as healing sick persons, no matter who they are.

> *"Residency is the last of the old, archaic laws. We get these residency-problem persons in our (clinic) program. A private agency like ours can take them under its own rules. Residency is not a requirement here."*

Several other Minneapolis hospitals have facilities for treating the medically indigent. Here families, "resident" or not, can get complete medical care, if they meet the low-income requirement.

The Medical Services Clinic at Fairview Hospital has a friendly, homelike atmosphere and even serves coffee and cookies to its patients. It is currently staffed by four resident physicians from Latin America. The clinic was started to meet the needs of the southside community and many persons are referred from nearby settlement houses or social service agencies.

Each family pays a 25¢ registration fee. In a private interview with the credit manager, an expectant mother determines how much she can pay for the delivery of her baby. Other fees are also based on ability to pay.

About 60 families actively participate in the program. Between 20% and 30% are Indian. In a special feature at the Fairview clinic, the family sees one doctor for all its care. The staff hopes this will provide a closer relationship between family and doctor and better follow-up care, preventive medicine and health practices (the larger medical staff at Fairview may also be used). Resident doctors occasionally hear lectures on different ethnic groups and student nurses sometimes make home visits as part of their training.

Mt. Sinai Hospital has 25 hospital beds earmarked for its service and teaching program, which makes medical and surgical care available at reduced cost. Not many Indians use this service although it has been available for four years and is next door to a settlement house used by many Indians. To qualify, a person must be referred by a private doctor. Sometimes patients who do not meet residence requirements for General Hospital use are sent to Mt. Sinai.

St. Mary's Hospital also has an out-patient clinic for low-income persons. Only four of the 609 new patients seen in the out-patient clinic in 1966 were reported as being Indian. Patients pay what they can afford and may be referred by doctors, relatives or friends.

Other health resources in the community include Children's Dental Services, a United Fund agency furnishing care to preschool and school-age children whose families are medically indigent (but not receiving public assistance). Planned Parenthood of Minneapolis had reported serving about 20 Indian women each year (about 2% of its case load) but appeared to see fewer in 1967, with only three coming in the first eight months. The director said she thought the drop was due to establishment of the health department's family planning clinics.

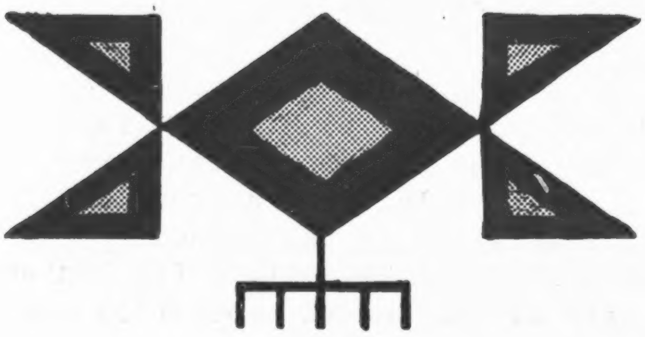
> *"Indians are bright and they are good workers but the young men that come into town associate with Indian men who are already deep in a pattern of drinking and irresponsible behavior, and they copy the older men's actions."* --- manager of a private employment agency which places many day laborers

Many persons interviewed for this study mentioned the severe alcohol problems many Indians have. Skid row missions and other agencies attempt to channel Indians into Alcoholics Anonymous programs, apparently with little effect: a member estimated that perhaps 25 Indians were members presently. He said the success rate with Indians did not appear to be as high as with non-Indians and noted that the organization appears to have better luck with those Indians who have some religious background.

An agency working with alcoholics is Pioneer House, run by the Minneapolis Division of Public Relief. The agency estimates that 10% of its residents are Indian. A three-week stay is average. Counselors go with the client to court, try to interest the person in Alcoholics Anonymous and help in other ways. They see drinking problems compounded by unemployment, newness to the city, crowded housing, feeling ill at ease in the city and looking for an escape - the Indian is not as independent as other citizens because of his environmental and cultural background, the counselor said. Drinking contributes to poor job references and vice-versa. Four years ago it was reported that Indian use of Pioneer House was "slight," but an improvement over no use at all in the years before. About twenty Indians have recently formed an organization through which they hope to reach Indians with alcohol problems and improve the image of Indians generally.

Because of the great concern of the director of the Minneapolis Workhouse for the problems that bring Indians there, he has worked with the Upper Midwest American Indian Center in drawing up a proposal for an Indian halfway house. Its importance for Indians is illustrated by his own observations and a questionnaire he circulated among 33 Indians who were inmates of the workhouse at the time. Responding to the statement, "I believe a halfway house is essential if I am ever going to 'make it'," 26 of 31 respondents "agreed" or "strongly agreed."

The Indian Center is seeking funds to open at least one such halfway house to provide a stable, home-like atmosphere for not more than 15 Indian individuals who would be expected to share in the maintenance and expense of their lodging. It would be located near the Indian Center which, it is proposed, would have counseling, employment and recreational facilities available to the boarders. The success of such a venture, focused on "achievement of a successful transition from the skid row and jail sub-culture to self-support and independence," would require many supportive services to tackle the complex problems of the "homeless alcoholic."



JUSTICE

> *"I'm not in a position to help because we don't see them until they commit a crime ..... they seem to have fear of the police so they don't ask for help. When we do get a call, someone always feels we shouldn't have been called. It's hard to overcome this antagonism."*

The involvement of Minneapolis Indians with the law enforcement and corrections agencies is a symptom of many underlying problems. A disorganization of family life brought on by poverty and heightened by the need to balance new ways with old in a complex, urban society is reflected in disproportionately large numbers, perhaps 7½% of the local Indian population, in trouble with the law.[1]

A large proportion of the crimes committed are misdemeanors, the relatively less serious offenses such as drunkenness, disorderly conduct, vagrancy, simple assault and traffic offenses, which draw Indians more frequently into the Municipal Court than the District Courts.

A common story goes like this: An Indian adult is arrested for drunkenness or some difficulty arising out of drunkenness. Patrolmen report he is likely to be submissive and easy to deal with. He commonly doesn't know what his rights are and when arraigned usually pleads guilty whether he is guilty or not. These offenses rarely permit pre-sentence investigation because of their volume. But, if available, it would reveal such things as poor housing conditions, infrequent employment, health or domestic problems and often a prior court record. He is not a good candidate for probation and is sent, for a rather short period of time, to the workhouse, an overburdened, understaffed agency that can do little to prevent the same chain of events from recurring.

The Minneapolis Division of Corrections reported that 11% of the men sent to the Minneapolis Workhouse and 22% of the women committed to the Women's Detention Home in 1966 were Indian. And, based on a projection of six months of 1967, Indians accounted for one-third of the number of all

[1] Based on a population estimate of 6,000 compared to the 465 Indians who were inmates of the workhouse alone, in 1966. (This figure is exclusive of juvenile offenders, Indians committing gross misdemeanors and felonies, and adults whose sentences have been suspended.)

referrals (repeaters are not taken into account) to the Hennepin County Municipal Court Probation office.

The District Court system also sees Indians in numbers that are out of proportion. In 1966, 5½% of the adults and 5% of the city's juveniles referred to the Hennepin County Department of Court Services were Indian.

Although the heads of correction and probationary agencies seemed aware of the seriousness and extent of Indians' problems in Minneapolis, most of their staff who worked directly with Indians and were interviewed for this study failed to realize that the numbers of Indians in trouble with the law were out of proportion to their representation in the community. This was probably due to the fact that each individual saw only a few Indian clients and did not calculate how large a part of the Indian population was represented.

> *"Indians should not be set apart as a special group. (They) must take on all the responsibilities and laws of the white people; they can't see themselves as citizens unless they do."*

Law enforcement and corrections personnel interviewed frequently mentioned that Indians appear to suffer from a general ignorance of the law and of their rights in respect to it. In addition, there seems to be some confusion about what is "legal," i.e., how the laws are enforced on the reservations compared to a more complex urban setting. An Indian newcomer who drinks to excess in a city bar may be surprised to be taken into custody by the police and even more surprised later to find himself transported to the workhouse. (He might be astounded to learn that he had the right of legal defense.) There is a whole complex of problems arising from the failure of some of the Indian population to understand and accustom themselves to an urban society and the unwillingness or lack of interest on the part of that society to help the Indian in the process of assimilation.

> *"Indians have been forgotten in the civil rights movement. They haven't been made conscious that they have rights as well."*

Charges of discrimination by law enforcement agencies and the courts against Indians have been voiced by individuals and organizations in Minneapolis. The charges concerning the courts range from hostile treatment of the accused by the judge to unfair sentencing, especially in the number of Indians committed to the Minneapolis Workhouse. Apparently, a high percentage of Indians are indeed committed to the workhouse - 465 in 1966. (In 1962, 359 Indians - 10% of the total - were sent to the workhouse. Of this number, 77 were "hard core repeaters" who accounted for 577 commitments and 122 were committed only once. Of the total of 359, 25% were women.)

According to a local judge, the high number of commitments to the workhouse is due largely to the lack of communication between probation officers and Indian probationers. The director of adult probation told the Indian Commission in 1964 that the rate of failure - violation of probation to the point of revocation - was much too high with Indians. Probation was revoked in nearly half the Indians' cases compared to about a quarter of the cases generally.

Another reason for sending Indians to the workhouse may be the high incidence among Indians of what the workhouse director called the "homeless alcoholic." A Municipal Court judge once commented that he sent Indians to the workhouse because, knowing the terrible conditions in which they lived, he felt they would at least get care, food and shelter there. "Some I've met seem barely to be staying alive," a physician who serves a Nicollet Island mission said.

In the case of the workhouse, which is part of the Minneapolis Division of Corrections, "Corrections" seems to be wishful thinking - the agency had but six professional and semi-professional staff members to attempt to rehabilitate 4,078 individuals in 1966. By comparison, the Minnesota Reception and Diagnostic Center (Lino Lakes) has 203 professional and semi-professional staff members to work with 1,500 individuals in a year. The County Home School, an institution serving the juvenile court, has about 29 professionals and semi-professionals to work with 125 youths in a year.

The Citizens League has recommended that the Minneapolis Division of Corrections become the responsibility of Hennepin county in order to provide the financial resources to develop an adequate corrective program at the workhouse. A bill for this purpose failed in the last legislative session.

> *"If the (drunken) individual is unable to stand or is making a public nuisance of himself, he is taken into custody. If he appears to be able to maneuver on his own, he is left alone or advised to go home. These guidelines are followed indiscriminately."* --- (apoliceman)

One of the complaints made against the Minneapolis Police Department is that Indians are arrested in situations in which white persons would not be, especially if the arrest involves drinking. Last spring the Minneapolis Community Union Project (M-CUP) attempted to substantiate this charge by "patrolling" the Franklin Avenue area. As a result of the "patrol," a lawyer was provided for three defendants who had been taken into custody for being drunk. Two of the three were subsequently acquitted. According to a local public defender, the only reason for arresting someone who is drunk is to protect him. (Drunken driving is, of course, another matter.) It is difficult on the basis of the three M-CUP cases to assess whether this "protection" is extended more eagerly to Indians than to persons of other races.

A Minneapolis police official who testified at hearings before the State Indian Affairs Commission said Indians were more frequently brought in on drunk charges because they were more "visible" to police; they were drunk on "skid row" rather than at home or in front of a fashionable restaurant, he said.

Several complaints have been filed by Indians alleging abusive treatment by policemen. Three of these, channelled through the Mayor's Commission on Human Relations, were investigated by the police department and dismissed. The new Minnesota Department of Human Rights reports it has had several telephone inquiries from Minneapolis Indians complaining about police mistreatment. Two other cases are currently being considered by the Minnesota Civil Liberties Union.

According to several people who have wide contacts with Minneapolis Indians, these cases represent only a few of the incidents of discrimination which occur. They feel that Indians are unwilling to file complaints because they fear reprisals and because they lack faith in the objectivity of the police department in looking into complaints against itself. Many Indians are also ignorant of complaint procedures. The Mayor's Commission on Human Relations prepared a brochure to acquaint citizens with complaint procedures but there was some opposition to its distribution. The Minnesota Civil Liberties Union, among others, continues to support the establishment of a civilian board to review complaints against the police. It would seem that the controversy will continue as long as the investigation of complaints against the police department continues to be substantially its own responsibility.

> *"They have run afoul of the law: they are criminally involved because the Indian does not accept middle class standards. There is an automatic conflict between our society and the Indian."*

Many Indians who have legal problems are unable to afford the services of private attorneys. For these persons, legal services are available through several agencies. The Legal Aid Society provides counsel in civil cases at a cost based on ability to pay. A public defender can be appointed by the court in felony cases and, since a December, 1967, Minnesota Supreme Court ruling, also for misdemeanor and ordinance-violation cases which might lead to "incarceration in a penal institution." Before the court ruling, no provision was officially made for counsel for persons accused of misdemeanors; this represented a kind of unintentional discrimination. Few Indians request the services of the District Court public defender's office which reports that it is difficult to get Indian witnesses to appear in courts.

In civil matters, Indians generally seem to have the same difficulty as other persons in low-income areas, mainly domestic and financial problems. An estimated 5% of the Legal Aid Society clients at the Northside and Southside Citizens Community Centers are Indian.

> *"The Juvenile Court is not equipped to handle the problems of the Indian."* --- (a probation officer)

About 3% of the juveniles who become involved with the Juvenile Probation Department, Juvenile Center and County Home School are Indian.[2] The offenses most commonly mentioned in the case of Indian youth were truancy and car theft. There was disagreement among persons interviewed as to whether drinking was a personal problem among youthful offenders; personnel at the County Home School, where the age limit is 16, did not feel it was a problem at that age. However, the director of the workhouse and a police patrolman commented that it seemed to them that more young Indians were drinking than previously.

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[2] The Juvenile Center is a center for detention pending court disposition of a case. The County Home School is an institution for delinquent youth committed by the Juvenile Court; 9% of the youths are Indian. Although 5% of the city's juveniles referred to the probation office are Indian, the average is brought down by outlying Hennepin county juvenile offenders, of whom 1% are Indian.

The Juvenile Division of the Minneapolis Police Department, in a cooperative program with the school system, has placed police officers in junior high schools (the "police-school liaison" program) to aid in preventing juvenile delinquency. At Franklin junior high where a sight count indicates an Indian enrollment of 14.2%, the officer assigned to the school estimated that about one-fourth of the children he sees are Indian. He and the school staff seemed to think the presence of a police officer has been a help in better police-parent-child communication which improves the image of the police, on-the-spot troubleshooting and more adequate neighborhood protection, and providing contact between police, juveniles and adult citizens in a non-threatening situation.

According to statistics gathered in the five schools with police liaison officers, there was a 39% decrease in arrests in the first quarter of 1967 compared with the same period of 1966. During this time, other Minneapolis junior high schools showed an increase in juvenile arrests. The chief of police said he is very enthusiastic about this program and feels it should be extended to other schools. Others question the practice of using police in the schools and suggest that additional school personnel could serve much the same purpose. The two-year, federally-financed program will expire in 1968 and will continue only if local agencies provide funds.

> *"Our prevalent feeling is one of helplessness and discouragement ..... it is the observation that very few Indian children refrain from further delinquency or anti-social behavior after probation."*
> --- statement by a group of probation workers

Some Minneapolis Indian youth are sent to the Minnesota Reception and Diagnostic Center at Lino Lakes where another problem exists. Usually juveniles remain at Lino Lakes for about five weeks, or until the staff is able to determine their needs and place them in whatever facility seems appropriate.

Some may be returned home; others are sent to group homes or to institutions such as the state reformatory at Red Wing. Although a home situation is more conducive to re-integration into society than confinement in an institution, many Indian juveniles are not returned to their homes because an unstable home situation contributed to their problems in the first place. Furthermore, the Lino Lakes staff interviewed said Indian boys do not work out well in group homes in predominantly white neighborhoods because they do not feel comfortable and quickly get back into trouble. So far, the State Department of Corrections has been unable to find Indian couples willing or able to run group homes for Indian youngsters. Perhaps some special inducements or assistance to Indian families might help them make room in their homes for such foster children.

Those working with juvenile probation see Indian family disorganization, lack of family ties and instability as severe underlying problems. Probation officers feel that communication is a basic and overwhelming problem, according to testimony before the State Indian Affairs Commission: "There is a general feeling of frustration - because they don't understand the Indian children's background, attitudes, feelings and how to make themselves useful to these children - so that the rapport that is established with an Indian child tends to be pretty superficial and very ineffective."

The need for Indian persons to run group homes, as well as become staff members of law enforcement agencies, is obvious. None of the agencies interviewed had any Indian employees. The police department has had one rookie who was an Indian but who failed the health examination. (Two suburbs have Indian policemen, however.) At least one Indian New Careers trainee has been assigned to the workhouse. Officials have frequently expressed the desire for Indians on their staffs, but few Indians appear to be able to meet present job qualifications.

> *"I was brought up feeling Indians don't care about anything ..... but it doesn't prove to be true. I don't know anything about reservations ..... or Indians. I need information but I don't know where to turn for help."* --- (a probation officer)

Some persons in correction and probationary work who were interviewed expressed a desire and a "need" for more information about Indian culture and reservation living conditions. Most of the patrolmen said they did not need special information about Indians since they handle all situations in essentially the same way. Only two persons mentioned contacts with Indian individuals or groups outside of their official capacity. Many of the people interviewed are disturbed by the treatment of an alcohol problem as a criminal, rather than a medical matter. They noted that it is currently dealt with mainly by punishing the victim rather than providing treatment for him, a fact that is drawing increasing attention from the courts.

HOUSING

"Housing is better here than on the reservation, so what we call substandard housing is satisfactory to them."

A City Planning Department official views present Indian housing as the worst housing in the worst neighborhoods in the city. However, most of these neighborhoods are slated for dramatic change in the next few years. Rehabilitation and freeway construction will see much of the north side torn down, replaced, redeveloped or rearranged. On the south side much of the Indian community is included in the Model Neighborhood area which will bring many changes. Whether Indians will be included, and will include themselves, in the planning for these changes and will remain in these areas in improved surroundings remains to be seen. Larger numbers may go into public housing (only 1% of the present occupants are Indians), although a residency requirement works against those who have lived in Minneapolis less than one year. Whatever the case, improved housing conditions are desperately needed. The map accompanying this section shows some of the areas slated for urban renewal. The changes will vary from clearance or rebuilding of some blocks to less dramatic changes such as minor repairs. However, this will not mean that all housing problems will be solved, according to a City Planning Department official.

The present situation is not much different from that reported in a study of Minneapolis Indians published 12 years ago. It said:

> **"The gravest threat to Indians' health and welfare is found in the terrible housing situation which confronts many newcomers when they arrive in the city ..... The most inadequate (of the basic physical requirements) for Minneapolis Indians is shelter and ..... without safe, hygienic and comfortable housing there can be no satisfactory solution to the health problems (mental and physical) of the Indian in our midst."[1]**

One of the cases cited in this 1956 report described how 16 Indian persons of all ages, including infants, were found huddled in one unventilated attic room with no furnishings except an electric plate, blankets and clothing. When a building was condemned, its tenants were not likely to

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[1] "The Minnesota Indian in Minneapolis," Community Welfare Council.

find one much better, it was reported. "Some of these people know me only too well," a housing inspector had said. "I follow them from one slum to another."

Just recently, a home visitor for the Minneapolis Housing and Redevelopment Authority reported visiting an Indian family on the south side who were living in the worst housing she said she had seen in a long time. Her suggestion that they move to a place she recommended on the north side was refused, since the family wanted to remain in its own neighborhood.

> *"Friends and relatives descend on them; they run out of food, housing is precarious, always other people there."*

One reason for poor Indian housing is overcrowding, some of which seems to be due to an Indian philosophy that even distant relatives are part of the family and should be taken into the household. Thus, it sometimes happens that a landlord who has rented a dwelling to a family of five finds himself with twelve or fifteen persons residing on the premises. These may include newcomers to the city who need a place to stay until they can establish themselves. This is a problem for those trying to get ahead, but the obligation is not always seen as a burden, an anthropologist commented.

"To most Indians, family is a much broader association and a much richer, more reliable value than family is, or can be, to the average urban American," said one expert on urban Indian problems. He explained that when Indian culture and tradition break down, this becomes less the case and is sharply felt by newcomer families who suddenly find themselves in difficulty. Those they might automatically turn to may also have little or no resources. Housing, albeit of poor quality, was not difficult to come by when the family lived on a reservation - and it did not absorb one-fourth or more of the family's income there, as it may in the city.

Housing more persons than the immediate family under his roof makes it impossible for the head of the household to budget his money even in those cases where he is motivated to do so. It may also cause unpleasantness with the landlord who does not like the wear and tear on his property. On the other hand, the landlord may also be relieved of requests for repairs; many report that Indians will put up with really deplorable conditions without complaining.

> *"There seem to be no areas where good housing is available to Indians. They are restricted, partly by their own desire, to the worst type of slum housing, little Indian ghettos."*

"For example, I once had a client who had broken pipes streaming water into her kitchen and dining room but waited for two days before trying to contact her landlord," a welfare worker said. Another worker mentioned several families who had their heat turned off in the middle of the winter but did not contact the welfare worker for two or three weeks. However, at least one worker in the housing field felt that poor housing is due to the attitudes of owners even more than to financial difficulties of Indians.

Some persons interviewed - mostly welfare workers - saw lack of code enforcement as a real barrier to decent housing in poorer parts of town where they say landlords do not keep property repaired. The building inspector's office states that most of the target poverty areas have been inspected for code violations and cites lack of sufficient staff to follow up the inspection to see if ordered improvements have been made. The entire process of enforcing the housing code has recently been questioned by a District Court judge who ruled some code provisions cannot be enforced locally unless the violation endangers health or safety.

Generally, even poor city housing is an improvement over housing conditions on the reservations, and an Indian homemaker may not only be severely limited in funds but may have had little experience in keeping up a house. She may never have had indoor plumbing (less than half the housing on Minnesota reservations presently has sanitary facilities) or experienced the problem of disposing of trash and garbage in a congested urban area. There is an urgent need for more help for her. Although the Welfare Department and the Citizens Community Centers have some home management aides on their staffs, many more are needed, especially if they are Indians (two at the Southside Center are).

The Indian homemaker, if she is a newcomer, may also need advice on raising children in the city, where open play areas are scarce and children have to cope with many new rules and regulations.

> *"Urban living conditions do not look so bad in comparison to eight or nine people living in a two-room tarpaper shack with no electricity or water, and with a wood-burning stove made out of an oil drum."* --- an anthropologist

The traditional Indian view about housing seems to differ from that of the majority society: "For many of us (non-Indians), the kind of place we live in, the furniture we have, the neighborhood where our housing is, are extremely important - important certainly as far as our comfort and associations are concerned, but important also in many, many instances as status symbols. "The amount of our income and energy (spent on housing ourselves) is frequently quite out of proportion," an expert wrote. "Indians view a house primarily as a shelter and a place to store things out of the weather. There is seldom any vying to build a bigger house than your neighbor."

As more Indians acquire higher incomes, more become home owners. Some move to the suburbs; in 1960, the U.S. Census recorded 314 Indians in suburban Hennepin county, a figure that was higher than the Negro population there. It is not known, however, whether suburban residence of Indians would always indicate greatly improved housing; in some cases, it may indicate mainly a desire to live in less crowded neighborhoods.

> *"There is trouble in housing, the same as for Negroes; people don't want an Indian next door."*

Many persons interviewed said that Indians were discriminated against in housing opportunities. A good many, however, volunteered their opinion that Indians are discriminated against less than Negroes, at least on the basis of race. Agencies working with Indians say there are many landlords who won't rent to Indians; the landlords, however, reply that the reason is that Indians overcrowd the housing and don't take care of it. Again, as in looking for a job, an Indian may discover discrimination based on stereotypes of Indian behavior more than on the basis of his race.

Furniture is a problem for Indians coming to the city without any, as it seems they frequently do. They may have to pay higher rent in order to rent furnished apartments. It seems that one of the reasons more Indians don't apply for public housing is that furniture is not provided. There are various places to obtain used furniture. Franklin Avenue is lined with used furniture stores. Although the Upper Midwest American Indian Center and the Council of Churches' Department of Indian Work have severely limited storage space, they sometimes have furniture and appliances available at no cost. Recently, the Minneapolis Housing and Redevelopment Authority started providing storage for furniture it bought or was given by persons moving out, which is then provided free on request to families lacking furniture. Details are being worked out with the Northside Citizens Community Center.

The Citizens Community Centers jointly have one person to whom they refer housing requests. Most referrals are on an emergency basis. The Southside Center sees about three persons a week with housing requests.

The Bureau of Indian Affairs finds housing for Indians brought to the Twin Cities for vocational training or jobs, and places these persons or families in rented apartments, homes or public housing. In an effort to relocate several large families (of up to 10 or 12 persons per family), the BIA has asked the housing authority to waive the requirement of "one year's residence in Minneapolis" in these cases.

A Home Purchase Program, made possible by a $500,000 appropriation to the BIA, was started this fall in Minneapolis and other major cities where training programs are "effectively being carried out" for Indian families. In announcing the program, the Commissioner of Indian Affairs noted that, somewhere in the course of the training programs, "something happens to destroy the Indian's confidence, his sense of identity. In many cases the desire for a home and family, with a plot of ground, is frustrated by inability to pay."

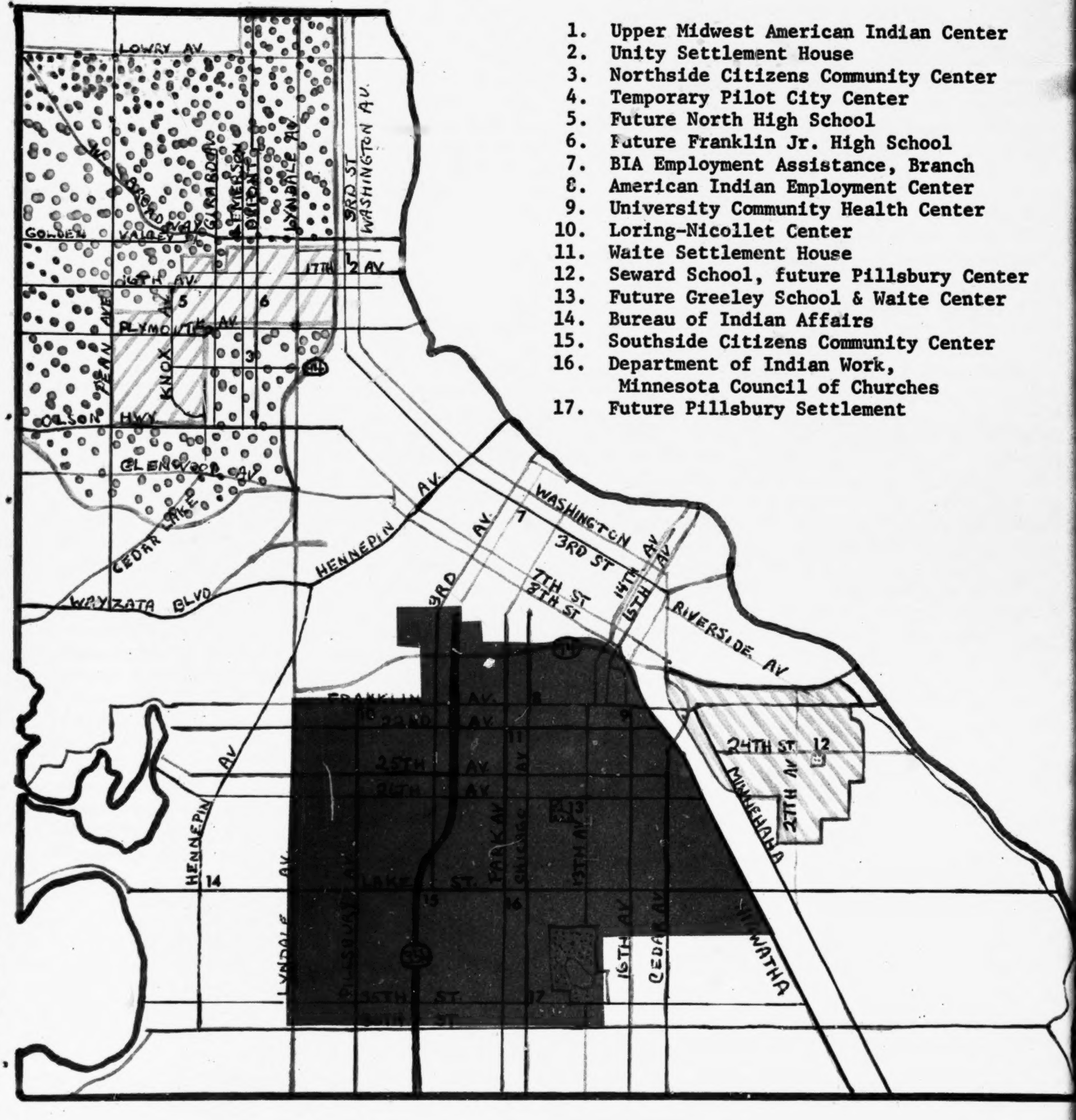
Under the Home Purchase Program, the BIA makes a down payment of up to $1,000 on a home costing no more than $18,000 and pays the closing costs. Requirements are that the head of the family must have been employed steadily off the reservation for at least six months (or at least three months if he has been in training), must have a regular income, and a good credit rating. The first home in this area was purchased in Apple Valley. Two more homes are in the initial stages of purchase.

> *"The Indians I see don't take care of their possessions; however, they may live in overcrowded conditions and maybe it's impossible to care for things."* ---(a teacher)

There appear to be relatively few Indians in public housing - 1% was the best estimate that the staff at the Minneapolis Housing and Redevelopment Authority could give.

Very few elderly Indians live in senior citizens' housing. The elderly Indian seems either to return to a reservation to live or, commonly, to be

FACILITIES AND URBAN RENEWAL


LOWRY AV.
W. BROADWAY
GIRARD AV
EMERSON
DUPONT
LYNDALE AV
3RD ST
WASHINGTON AV.
GOLDEN VALLEY
17TH 1/2 AV
6TH AV
PLYMOUTH AV
PENN AVE
KNOX AV
OLSON HWY
GLENWOOD AV
CEDAR LAKE
HENNEPIN AV.
WAYZATA BLVD
WASHINGTON
3RD AV
3RD ST
7TH ST
8TH ST
14TH AV
15TH AV
RIVERSIDE AV
FRANKLIN AV
22ND AV
25TH AV
26TH AV
24TH ST
27TH AV
MINNEHAHA
HENNEPIN AV
LAKE ST
LYNDALE AV
PILLSBURY AV
PARK AV
CHICAGO AV
13TH AV
16TH AV
CEDAR AV
HIAWATHA
35TH ST
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1. Upper Midwest American Indian Center
2. Unity Settlement House
3. Northside Citizens Community Center
4. Temporary Pilot City Center
5. Future North High School
6. Future Franklin Jr. High School
7. BIA Employment Assistance, Branch
8. American Indian Employment Center
9. University Community Health Center
10. Loring-Nicollet Center
11. Waite Settlement House
12. Seward School, future Pillsbury Center
13. Future Greeley School & Waite Center
14. Bureau of Indian Affairs
15. Southside Citizens Community Center
16. Department of Indian Work,
    Minnesota Council of Churches
17. Future Pillsbury Settlement

⁘	Pilot City Area	▨	Near North Side Project
■	Model Neighborhood Area	▧	Seward Renewal Project

included in households of younger members of his family here. There are also some who spend nights in missions and have no permanent addresses.

Personnel in all agencies felt strongly that the "one year's residence in Minneapolis" requirement to get into public housing works a hardship on mobile Indian families. The housing authority reports, however, that if a family applies for a certain size apartment for which there is no waiting list, that family can be housed. The public housing residence requirement is not being challenged in the courts so far, as are some residence requirements for welfare services.

Many persons also seemed to feel that the housing authority has a limit on numbers of children allowed in public housing. A spokesman for the authority said, however, that the only restriction is on the numbers who can be housed in a dwelling of a certain size. The authority declares that its job is to raise housing standards, not to lower them by overcrowding.

Housing authority staff members also said that many Indians prefer not to go into public housing because they don't want to move out of Indian neighborhoods. Under new housing programs which have just begun to get under way, it might be possible to remain in their neighborhoods, however. In the "used housing" program, the authority would buy a house, rehabilitate it and rent it out. If the family resources improve, the rent payments can be applied toward the purchase price of the home. The authority is authorized to provide 450 dwellings under this program; eight homes have been purchased, and it has options on 31 more. In another program, the authority can lease apartments and in turn rent them to families which pay about 25% of their income, minus a utility allowance, as rent. The authority is authorized to provide 250 homes for families and 500 for the elderly throughout the city. One hundred and thirty had been leased by January.

One problem slowing these housing programs has been the need to coordinate planning for them with that being done for renewal areas and the Model Neighborhood area. No one wants to rehabilitate housing that later might be torn down.

With the exciting new plans for the Model City neighborhood and renewal of the near north side with its Pilot City Center, a new picture of what are presently Indian neighborhoods may emerge in the next five or ten years. Will the freeway construction on the north side move people out into other deteriorated neighborhoods or will rehabilitation of the area really provide decent housing? Other housing programs, allowing churches and other non-profit organizations to build new housing, or to buy and rehabilitate existing housing with federal financing and lease it to community residents ought to provide some alternatives.

The Model Neighborhood guidelines call for "meaningful" involvement of area residents, and city officials are seeking ideas from Indian residents. They are being asked to make their needs known in the planning stage of the project. This process would seem to allow Indians to live in close proximity to each other, if they desire, rather than to have to integrate into the community.

The Pilot City Center plans to include a housing information service to give advice to those planning to buy or rent housing, or do maintenance or beautification work. (Another proposal for the center, that of an "advocacy-expediting" service on problems relating to municipal service, might well be of special help to Indians if it were expanded to cover Indians' unique and often troublesome relationship with federal government agencies. The job would be complex but would produce a service especially helpful to Indian citizens.)

In an effort to acquire individual homes through federal housing programs, a group of about 25 Indians, the Indian Housing Committee, has been meeting for about eighteen months. Although the group has not yet formed a non-profit corporation, members have taken a survey of 300 Indian families to ascertain the housing needs and interests of local Indians and are considering the programs that are available to them. Results of the survey were not available for this publication.

The best and most permanent solution to housing problems would be, of course, to provide better education and better jobs for Indians.

PUBLIC WELFARE

"A training program is a two-edged problem of the Indian understanding the existing services and making use of them - of our workers talking the same language as the Indian, in understanding their needs and fears." --- testimony before the State Indian Affairs Commission, 1964

According to 1966 figures, 5½% of all Hennepin county public assistance recipients and 10% of all Minneapolis public relief recipients are Indian. A very large proportion of these are children receiving care under various programs; few elderly, disabled or blind Indians receive public welfare help here.

To the public welfare departments, an "Indian" is defined as anyone who considers himself Indian or, in the case of a child, if records show he has one-fourth or more Indian ancestry.

The Hennepin County Welfare Department administers a rather large number of public assistance programs each with specific statutory eligibility requirements. Child welfare and casework services, however, are generally available to anyone seeking them. The agency had contact with Indian persons in the following programs in 1966.

Aid to Families with Dependent Children (352 of 5,514 families were Indian.) Hennepin county Indian AFDC families received $716,504 in maintenance (an increase of 20% over the year before) and $179,802 in medical costs in 1966. A person can become eligible for the AFDC program after one year's continuous residence in Hennepin county even if she is receiving welfare help. Hennepin county Indian AFDC families average about three children to a family (the same as the average for other AFDC families). No other county in Minnesota has as many Indian AFDC families as Hennepin county, although throughout the state this program has the highest totals of Indians within any of the public assistance programs. One-third of the state's Indian AFDC families live in Hennepin county.

An analysis of the state's AFDC cases shows there are some differences in the status of the father in Indian cases: about 1/4 of the parents were divorced or legally separated in Indian cases compared to over 1/3 in all cases, and 1/4 of the parents were unmarried in Indian cases compared to about 1/8 in all cases.

Medical Assistance (137 of 4,057 recipients were Indian.) The cost was $53,487. This is a program paying for care for "medically indigent" persons, i.e. those who can maintain themselves independently except for costs of medical care. In Hennepin county, the program has mainly been used to care for persons over 65; however, most Indian recipients have been children known to be "medically deprived."

	Indians	Total in Community
Over 65 years	5	3,113
21 - 65 years	1	262
Children	131	682

Old Age Assistance (28 of 6,627 recipients were Indian.) Costs for Indian recipients were $13,250 (about $500 per person) for maintenance and $20,906 for medical care. The number of old age assistance requests is decreasing but Indian requests are increasing even though the number is small. There were 17 Indian recipients in 1964. In this program, a person must be off public assistance for one year to gain eligibility in a new county. Otherwise, he continues to receive assistance from his home county indefinitely, and the new county does the casework.

Aid to the Disabled (14 of 1,704 recipients were Indian.) Maintenance cost $10,120 and medical care $4,116.

Aid to the Blind (6 out of 280 recipients were Indian.) Maintenance cost $5,984 and medical care $475.

> *"They have different values in housekeeping standards and care of children, like leaving children in the care of an 8-year-old over night, etc. ..... "*

The child welfare division of the Hennepin County Welfare Department has the responsibility to care for, or supervise in their own homes, children who are improperly cared for by their own families.

Of 1,401 children under state guardianship, 133 are Indians. These children are legally wards of the state because of being neglected or dependent. Costs for the Indian children during 1966 were $123,480.

The county supervised care of other Indian children who are not under state guardianship. Many of the children who fit this description are in boarding homes. Of a total of 2,409 children, 245 are Indians.

In its other programs, the department does not keep separate figures for Indians; it is not legally required to, and staff members say that Indians are to be treated the same as anyone else and not kept separated by any special accounting system. Thus, for example, it is not known how many retarded Indian children are served.

> *"If (the unmarried mothers) desire a change, we guide them to educational opportunities, Alcoholics Anonymous, occupational advancement ..... "*

There are no complete official statistics as to how many unmarried mothers are served by the county welfare department, but in an informal survey during a recent 12-month period, 70 of 1,083 cases were Indian. Among all the clients who come to this section of the department, Indian unmarried mothers are more apt to already have one or more children. Although there is no actual verification, social workers said they thought Indian unmarried mothers are more likely than the other clients to keep their illegitimate children. Within Indian families, the grandmother often cares for the children while the unmarried mother works. Many family members feel responsibility for the children, and often another relative will care for the children if the mother cannot.

Workers with both AFDC and unmarried mothers said that if a client brings up the subject of birth control, the client should be referred to Planned Parenthood. Workers' answers differed in whether they would ever initiate discussion of birth control with a client; the workers did not appear to feel comfortable in discussing it. Unmarried Indian mothers are reportedly often very passive and lack contact within the larger community.

Transportation to meet with the social workers is a problem for these mothers. It might be easier for them to keep appointments with their caseworkers at one of the neighborhood centers and in the future this might be considered.

> *"No, I'm not as successful with Indians. Anyone who says he is, is lying. There is lack of communication and prejudice on both sides, I blame myself (too)."*

Indian children in foster care often retain ties with their families. Boys over nine years of age are said never really to adjust and usually return to their own families as soon as possible. The lack of adjustment indicated suggests that foster parents need background and that it should be provided if they are to succeed in their undertaking. Foster parents are not specifically helped or educated about Indians. "They are seen as children with problems, not as from a different cultural heritage," a worker said.

Although Indian foster families are sought, there is only one Indian foster family in the county. Others have applied, but even when the standards for care are lowered they cannot qualify. Indians don't become foster parents or adopt children through the use of an agency.

(Reimbursement through a federal contract for costs of foster care for Indian children has not been available to Hennepin county since 1966 when it was no longer deemed a "poor county in need." However, the Minnesota Department of Public Welfare requires statistics on Indian welfare from all counties so that some counties can be reimbursed by means of the contract resulting from the closing of the Bureau of Indian Affairs boarding school at Pipestone. It is because of this that Indian welfare statistics are readily available.)

"They share their funds with relatives so there is not enough for their own needs."

A new program of providing home management aides through the welfare department is being used to help Indian families 1) when homemaking standards are low, 2) when the homemaker is confused by urban life - to help her find new housing, to visit the Indian Center, to teach her how to shop for bargains, use food stamps, etc., and 3) to give her a friend.

In contrast to the way caseworkers are assigned at random to Indian clients, the home management aides who work best with Indian families are assigned to them. It is recommended that an attempt be made to have personnel in all agencies assigned more Indian clients if it is found they work well with Indians and have their confidence. Because the element of trust between an Indian client and social worker is often lacking, the special talents of some workers could be used best in this way.

"Sometimes a child who has been here before will come to the door and say he just can't go home, so we try to talk him into it, with the social worker, perhaps allowing him to spend the night."

Most Indian children seem to come to the county welfare department's Emergency Shelter Home in May and September, apparently due to additional tension of school shifts. They are brought to the home, which is an emergency placement for abandoned or lost children, by police, although older children come themselves when they run away from home. They stay from one to 30 days. Indians do not often actively abuse their children, a child welfare division official said, but are apt to be reported for passive abuse - leaving them alone, unfed, unclean, etc.

"There is too little time! When a client can only be seen two or three times, it is difficult for her to believe that you really care about her or want to help her."

Almost all of the Hennepin County Welfare Department social workers interviewed mentioned that the residence requirement (one year's continuous residence without public assistance) tends to be especially restrictive to Indians, due to their greater mobility. Because it is difficult to get an acknowledgment of residence and acceptance of financial responsibility by the home county, an Indian family from a reservation may be stranded in the city without funds while the respective welfare departments argue about the family's needs and which county has financial responsibility.

Every worker interviewed commented on the poor housing being used by Indian families. They attributed the poor conditions to landlords who refuse to make repairs (workers request investigations by the city housing inspector or the housing authority) or to the Indians themselves (the open door extended to relatives and friends and the tendency to have poor housekeeping standards).

The workers seemed to feel that the cultural difference between reservations and cities accounts for the difference in housekeeping practices. The same cultural difference seems to prevent Indians from complaining about poor conditions; they seem to feel they have little influence on their environment. This attitude would seem to prevent Indians from protesting against prejudice, poor housing, lack of money or other frustrating experiences. (It should be noted that observations by these social workers are to be understood only as their reactions to those Indians they see.)

Many workers mentioned that poor health conditions often prevail in Indian families receiving public assistance. They have difficulty convincing the head of the family of the importance of immunizations and dental care. Often the crowded living conditions and poor housing contribute to poor health standards. The workers also noted inability to obtain jobs which they felt was due to poor education, poor social training (often late to work, poorly groomed) and prejudice of the employer. One worker felt that training now available was not demanding enough; students should be required to be on time, she felt. (The opposing point of view may be found in the education section.) They did not feel that policies of their agencies discriminated against Indians but did feel that Indian clients had some problems which were not typical of other poor people.

> *"Many Indians seeing the influx of tourists in cars and with apparently plenty of money to spend, hitch a ride into the city expecting to find a wonderful life waiting for them there, but they really do not know anything at all about city life and often have no friends or relatives to get them started."* -- (a settlement house worker)

The Minneapolis Division of Public Relief served 329 Indian families (1,044 persons) in 1967. Costs were $137,399 ($125,156 in maintenance relief and $11,103 in medical costs, a figure which includes General and University Hospital bills), an average of $131.60 a person. Indians represented 7% of the family units served, 10% of the individuals.

The amount paid out was down about 8% from the year before but the number of Indian persons served was up 7.6%. (The decrease in cost is primarily due to transfer of children's medical care to the Medical Assistance program.) Rural counties experienced a decrease of 9.9% in total numbers of recipients.

The city relief office furnishes short-term help in subsistence payments to those capable of earning but confronted with an emergency, temporary unemployment or ineligibility for other programs (because of lack of residence, disability or other qualifications). The average relief payment locally is much lower than the overall state average of $230 per person, which may reflect large numbers of short-term cases, a staff member said.

The division's workers use other resources when they are available. Reimbursement for relief given to Indians having legal settlement in other counties is secured whenever possible. One county in the state refuses to acknowledge responsibility saying that the reservation is federal territory and thus not part of that county.

> *"Indian women have a special need for people who understand their problems and circumstances and will take a personal interest in them as individuals. They lack judgment in using money. Poor housing leads to drinking. Discouragement is their greatest problem."*

__Employment__: Neither the county nor city welfare agencies employ caseworkers or secretarial help who are Indian. Both insist they would be glad to have some. The Minneapolis relief office actively seeks Indian employees but has found none. The agency hires through the Civil Service office but says it would favor lowering qualifications if necessary to recruit Indian workers.

__In-Service Training__: Regular in-service training is given to each new worker but does not include background information on Indian culture or how to work with Indians. However, there is a great deal of training for AFDC workers on problems of low-income and single-parent families and problems caused by being of a minority race. Differences in cultural values - understanding and accepting them - are stressed.

Workers regularly attend special in-service training meetings and the Minnesota Welfare Conference; sometimes there is special content on Indians in these. Agency members have served on committees concerned with Indian problems and staff meetings have had Indian speakers. Case conferences may be called on an individual family. At these times, all those especially knowledgeable about the family are brought in; this might include the Bureau of Indian Affairs, for example.

It is recommended that special training for working with Indians be included in the training, perhaps through a University Extension Division course for caseworkers and others who work with Indians as a part of their jobs. Agency officials said nothing like this has been available in the past, but said they liked the idea and would send some of their staff. Workers stressed that they want practical help on practical problems.

__Finding Help__: The social workers try to help their clients use community resources and take advantage of any special benefits available to them as Indians. Residence laws cause problems for workers, too; they must learn the number of days an Indian must spend on the reservation to qualify for assistance, the degree of Indian ancestry, etc. They said they could use help in knowing where to refer their clients for more aid. They find that Indians do not involve themselves in existing community organizations, yet have need for non-institutional groups to which they can turn. They find that when a client does not yet have residence (Hennepin county can provide help with its staff but not its money), his home county will often refuse to authorize payments for furniture or a refrigerator, causing real hardship. Agencies __for Indians__ are not known well by other agencies; Indian clients generally are more familiar with them, the workers said.

> *"A means should be devised to overcome the barrier of residence requirements for welfare services. Equal treatment regardless of race under local welfare programs should be guaranteed and qualifications by the state for federal reimbursement met through the setting and enforcement of state standards and through easing local welfare burdens by state financing of welfare programs for Indians .....*

> *... In general, we believe that legislation should not single out a special national, racial or religious group, that wherever possible legislation should be framed without reference to these factors, unless government services now are being given or withheld on this basis."* --- Indian Study consensus, League of Women Voters of Minnesota, June 18, 1964

Many persons interviewed throughout the community mentioned the particular hardship residence requirements are to Indians. Also compounding local relief problems have been 1) the lack of uniform standards throughout the state and 2) the township system of paying general relief in Hennepin county, which burdens Minneapolis with all the high relief costs which reflect the problems of a core city.

One way to relieve the pressure on the township of Minneapolis would be through state participation in the relatively recent federal addition to the AFDC program, Aid to Children of the Chronically Unemployed. Through this program, federal, state and county governments would share the cost. It is difficult to know how large a portion of the city's public relief recipients could be transferred to this program, but it is termed "substantial." When the Minneapolis Board of Public Welfare recommended that the state legislature pass such enabling legislation three years ago, it was reported that at least three hundred relief families (of all races) would qualify.

Another solution for the city relief department, as far as Indians are concerned, would be state reimbursement of local communities for costs of relief and other services to Indians. Although it has had the backing of the Minnesota Department of Public Welfare, the city of Minneapolis and numerous officials, proposals have died in several legislative sessions.

The following chart shows the large numbers of Indian families receiving public assistance through Hennepin county compared to other counties in which large numbers of Indians live.

Indian Families Receiving Public Assistance in Selected Minnesota Counties: 1966

	Hennepin	Becker	Beltrami	Cass	Mahnomen	Itasca
AFDC	352	85	182	90	26	22
Old Age Assistance	28	62	70	73	37	14
Aid to Disabled	14	17	13	16	11	6
Relief	541[1]	270	110	334	103	110

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[1] A total of 212 families assisted by Hennepin County Welfare Department general relief and 329 families assisted by the Minneapolis Division of Public Relief.

"If there were such a thing as a subsidized approach to adoptions, whereby there would be some financial aid to families during the first months, perhaps more homes could be found for an older child or group of children ....."

According to most Minnesota adoption agencies, vast improvements have come about recently in their ability to place Indian children in adoptive homes. (Far greater problems are encountered, they say, in placing Negro children.) All agencies, the Minnesota Department of Public Welfare reports, can place more young Indian children than are available to them. However, an older Indian child is more difficult to place because of his age.

Religious affiliation may pose an additional problem. Most of the Indian children who come under guardianship of the Minnesota Commissioner of Public Welfare tend to be older and Catholic. Finding Catholic adoptive homes is difficult; moreover, the child frequently comes to the state agency as part of a family group and it is difficult to find a home ready to accept several siblings, which the state tries to do. Under Minnesota's religious heritage law, all children are first cleared by the appropriate private religious agency for placement. If the child cannot be placed by the private agency, and the state is unable to find a home of his religious background, the state then is allowed to cross religious lines.

"In practical terms, (adoption) requirements as to income, family structure and employment of the wife would disqualify many non-white families as potential adoptive parents," reported a special committee to the Governor's Commission on the Status of Women in 1965. Agencies now report, however, that new approaches and more relaxed requirements are being used to assess parental eligibility.

PARKS AND LIBRARIES

> *"If the Minneapolis Park Board is non-innovative, it merely shares this characteristic with the Minneapolis governmental system as a whole ..... It remains this way because there have been no compelling reasons for change ..... Minneapolis has suffered no crises."* **--- the Brightbill report**

Compared with other large urban areas, Minneapolis has been blessed with what has been described as "almost an embarrassment of natural riches" in having a ratio of one acre of park property for every 87 persons in its population.

However, officials of the Minneapolis Park and Recreation Department agree with the Brightbill study of the park system that the city lacks park acreage in the right places. The study pointed to nine neighborhoods in need of parks (see map). Many are near the center of the city and several have high concentrations of Indians.

Many of these neighborhoods will be changing due to urban renewal plans, school-park-community center complexes and freeway construction. Whether the new plans will provide a greater emphasis on meeting the needs of the neighborhood residents and reaching out to them, remains to be seen, however. Presently, the city's parks and recreation facilities do not appear to be of much use to the Indian residents of the city.

> *"The areas that have the greatest need for facilities may not get them because of the typical inability of low-income neighborhoods to mobilize leadership around such projects. Moreover, the residents of low-income areas tend to reject a needed improvement because of their inability to pay special assessments."* **--- the Brightbill report**

Neighborhood parks in Minneapolis have tended to be located where they are because of the natural occurrence of such resources as lakes and also because of the Elwell law which has encouraged the development of those projects for which neighborhood residents are willing to pay a large share through assessments. The park and recreation board has recently resolved to abolish the use of this law which tends to deprive neighborhoods which most need them of park facilities. "My feeling is that basic facilities

must be provided by the city on a citywide basis," the Minneapolis park superintendent said. Just declaring that the park system will not follow the Elwell law is not enough to provide parks, however. Parks may suffer for some time, he said, unless Capital Long-Range Improvements Committee (CLIC) policy changes. CLIC, a semi-official body which evaluates long-range improvements, uses a rating system which gives priorities to those projects for which assessments, federal or state funds would pay.

> *"People who come to the parks should be like guests in their own houses, should be recognized as individuals. We want to reflect a positive attitude toward them and (help them) develop their personalities."* --- Minneapolis park superintendent

Generally, it seems that few of the 15 parks with year-around recreation staff are in areas of the heaviest Indian concentration and few draw Indians to their programs. (Ten additional parks are open all year but have more limited hours; none are in neighborhoods with very many Indians.)

A recent spot check of seven of the 15 parks which are in Indian neighborhoods revealed: Loring Park sees few Indian children, "perhaps 3 or 4 a day," since apartments in the area were torn down for freeway construction. North Commons reports "quite a few" Indian children. Harrison reports seeing Indian children only when they are sent from the Upper Midwest American Indian Center to participate in athletic leagues. Bracket, Bryant Square and Nicollet Field see Indian children only infrequently. Powderhorn reports seeing "a few" in its athletic program.

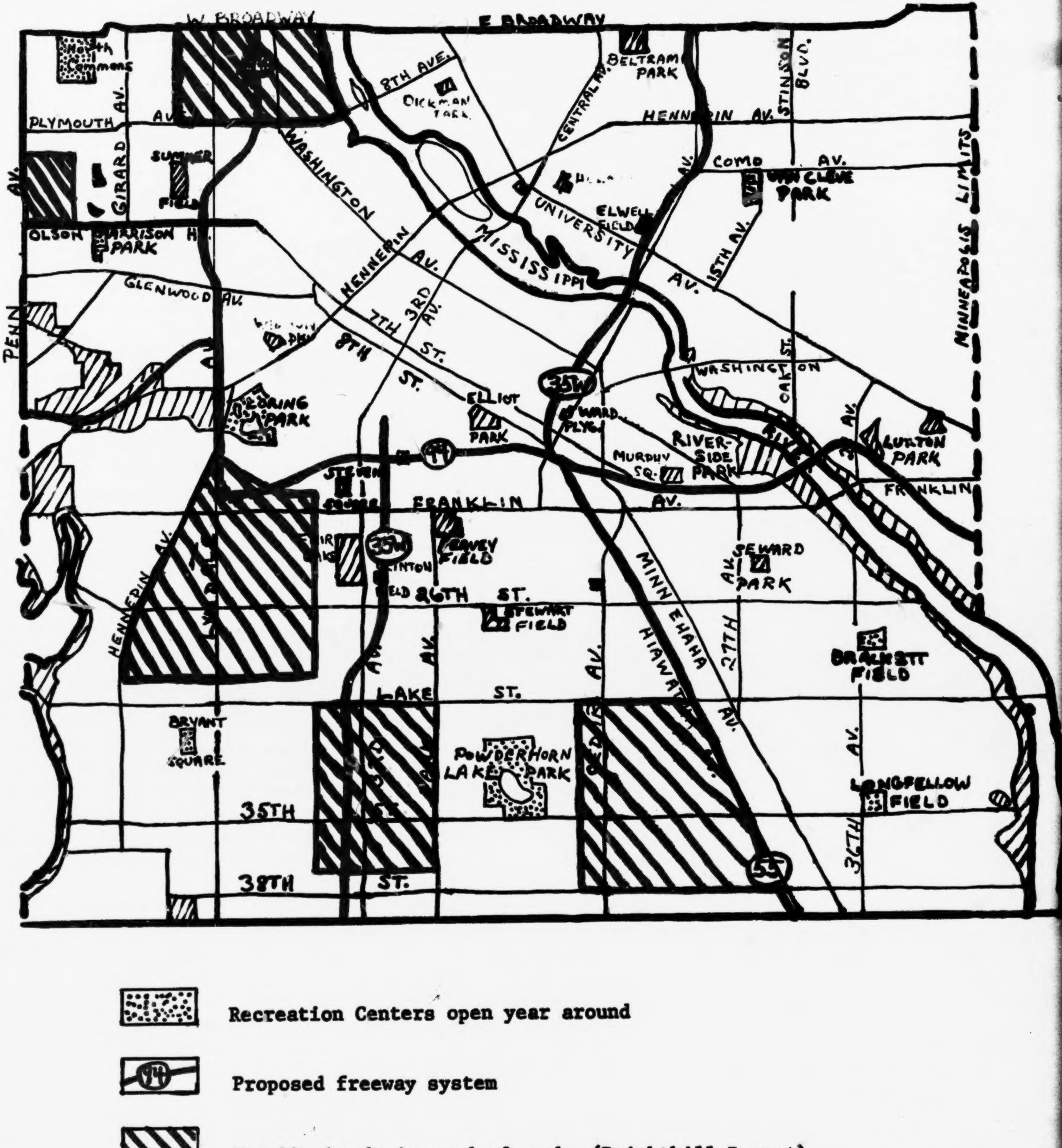
Parks in Indian neighborhoods appear less apt to have a full-time staff (although there are settlement houses in some of these neighborhoods) and more likely to be summer playgrounds staffed only eight weeks of the year, from mid-June to mid-August. Parks serving as summer playgrounds in these neighborhoods are Cedar Field, Clinton Field, Elliot, Hall School, Peavey Field, Riverside, Seward School, Stevens Square and Sumner Field. Stewart Field has a 20-week program and is open in the early autumn. All are closed during part of August.

Some of these neighborhoods are undergoing change. Freeway construction has apparently caused fewer Indians to use Peavey Field. Indians lived in buildings torn down in freeway clearance, and others were separated from the park by the freeway when it was completed. A new park to be completed next year near Seward School will have a full-time program with such facilities as an athletic field, ball courts, playground and wading pool in cooperation with Pillsbury branch settlement house. Other changes will be seen at Lovell Square and Nicollet Field.

The park superintendent said he foresees the development of more small parks and added that present park land should be utilized better. Use of school facilities and cooperative school-park projects should be tried, he said, unless it were shown that children respond better in a non-school situation.

Greater attractiveness in north side neighborhoods could be created by extension of a parkway system and the creation of a man-made lake, providing

MINNEAPOLIS PARKS WITHIN APPROXIMATE AREA OF INDIAN COMMUNITY


W. BROADWAY
E BROADWAY
North Commons
PLYMOUTH AV.
GIRARD AV.
SUMNER FIELD
8TH AVE.
DICKMAN PARK
WASHINGTON
CENTRAL AV.
BELTRAMI PARK
HENNEPIN AV.
STINSON BLVD.
COMO AV.
VAN CLEVE PARK
ELWELL FIELD
UNIVERSITY AV.
15TH AV.
MISSISSIPPI
OLSON HARRISON H. PARK
GLENWOOD AV.
HENNEPIN AV.
3RD AV.
7TH ST.
8TH ST.
PENN AV.
LORING PARK
ELLIOT PARK
35W
SEWARD PLYG.
WASHINGTON
OAK ST.
MINNEAPOLIS LIMITS
RIVERSIDE PARK
MURPHY SQ.
LUXTON PARK
94
STEVENS SQUARE
FRANKLIN AV.
FRANKLIN
PEAVEY FIELD
CLINTON FIELD
26TH ST.
SEWARD PARK
STEWART FIELD
MINNEHAHA AV.
HIAWATHA AV.
27TH AV.
BRACKETT FIELD
LAKE ST.
BRYANT SQUARE
POWDERHORN LAKE PARK
35TH
38TH ST.
55
36TH AV.
LONGFELLOW FIELD

░ Recreation Centers open year around

94 Proposed freeway system

▨ Neighborhoods in need of parks (Brightbill Report) a focus of beauty and recreation. The Brightbill report noted a lack of swimming facilities on the north side; a swimming pool has been planned for North East Athletic Field.

> *"Like the use of the Elwell law, the park councils cause improvements where the pressure is and not always where the needs are."*

The Park Superintendent said that the effect of neighborhood recreation councils on recreation programs is "tremendous." But not all neighborhoods have residents willing or able to organize park recreation councils. Do parks in those neighborhoods suffer for lack of a group to lobby for improvements? Do park councils and year-round park services go together? Which comes first? The superintendent said that parks without councils do not suffer and that the function of the councils is to provide extra programs and equipment beyond what might be considered basic standards for parks.

The park staff is encouraged to assist development of park councils, as it is presently doing in the Grant and Elwell park neighborhoods. The staff can anticipate park needs, work with residents and make joint proposals to submit to the elected park board. It should do so, the superintendent says.

> *"There is no effort being made to develop a (recreation) staff that is skillful in handling minority problems."*

The Brightbill study reported that only 1/5 of the park budget has been devoted to recreation programming, a figure that is very low compared to 42% budgeted by another city of comparable size. Another 1/5 has been budgeted in the past for the city's prize resource, its lakes. The budget situation will improve, it is thought, with some money from the new state sales tax being returned to the park system. (An additional 16% of the budget is spent on maintenance of skating and ski areas, the recreation director said. The park department does not presently get involved in renting or giving away skates, however.)

The superintendent believes that recreation has been underplayed except when connected with the lakes and major park areas. If recreation were to receive a greater emphasis and the staff given enough time and encouragement to reach out to those they want to serve, all residents of the city might participate in park programs more fully. A park board member points out that "forward-looking" park systems such as Philadelphia's are actively involved in reaching out and dealing with social problems. Minneapolis seems more conservative and unimaginative in its recreation program, a friendly critic observes.

No Indians are employed, even part-time, by the park and recreation department, although several Negroes and Japanese-Americans are. All the department's 600 to 1,500 employees (the number depends on the time of the year) are under Civil Service, a practice which the Brightbill report recommended changing. A recreation worker reported that he has been encouraged by Civil Service and the park system to reach out into his park neighborhood to recruit some part-time staff to help with programs.

"Popular books with Indians include the High School Equivalency Test series."

Minneapolis Indians use the Minneapolis Public Library only to a small extent. Use is virtually limited to two buildings, the main library and the Franklin branch, which is in the heart of the south side Indian community. Estimated use of the main library by Indians is less than 1% of all patrons. The children's librarian remembered seeing Indians in the children's room only when an entire school class had visited, and none were remembered as having attended the children's film program. (It is possible, of course, that Indians are not always recognized as being Indian.)

At the weekly adult film program, which draws 300 to 700 patrons, not more than five persons were judged to be Indian. Some Indian adults frequented the lounge area; now that this has been converted into a popular and paperback book area, some of these persons have been observed reading books and newspapers.

At the Franklin branch library, very close to Adams elementary school where Indians make up 23% of the students, the head librarian estimated that of her 100 to 150 patrons a day, about 10% were Indians. They came either to use library services, or to pass the time. Very few, perhaps 15 a week, checked out books. One or two Indian families who live on the same block are regarded as regular patrons in addition to some individual Indian users.

The children's librarian said no Indian pre-school children were attending the story hour. The audience of the children's film program averages about 10% Indian and the adult film program "very few."

The Franklin librarian visited schools and community centers to acquaint neighborhood residents with the services available and lists films and programs in newspapers and on signs in stores.

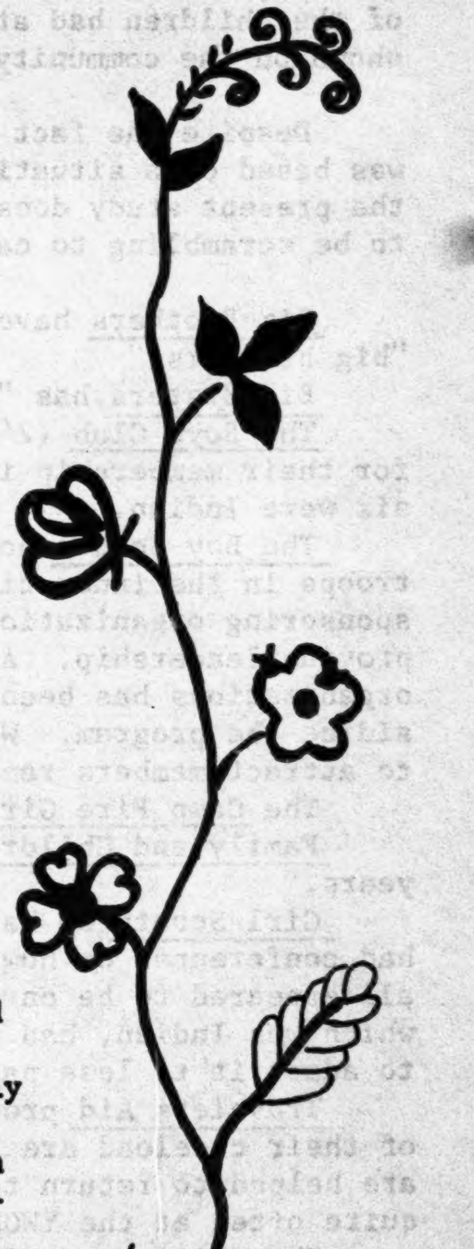
During the summer of 1966, a community room at the branch was furnished through funds provided by the Office of Economic Opportunity. Part of the "target area library program," it supplied children's activities that summer and was advertised on the radio and with workers carrying "sandwich boards" in the neighborhood to attract children. The staff felt the program was successful.

Programs held in the community room last year, but discontinued now, include adult basic education for which there are no funds this year, and Project ENABLE - (weekly discussion groups for parents). Both programs had Indian participation. The OEO funds were granted with the condition that the six-month project would not be refinanced; it was felt by OEO officials that money for such a program should come from the Library Services and Construction Act (through which the Minneapolis library is not eligible to receive funds).

At present the community room is supervised during afternoon hours, and children may come and read and play records. With the assistance of Waite Neighborhood House, a small group of church women have a "books and apples" informal reading program there with second graders from Adams school (of eight, only one is Indian).

SOCIAL SERVICES

"It seems evident ..... that group work and recreation services are not always provided most extensively in the areas where they are most needed."[1]



When the Community Health and Welfare Council finished taking a close look at the community's social agencies two years ago, it found serious gaps in services and broadcast a plea to these private agencies to fill the gap. The Council, which is the social welfare planning and coordinating body for Hennepin County, pointed out that except for settlement houses which serve certain geographic areas, the agencies are supposed to serve the entire community wherever need exists. It was evident, however, that concentrations of services did not exist in many of the areas that had the lowest income, the most welfare cases, the most juvenile delinquency, the worst housing, the most family problems and the largest non-white population. Family counseling and other casework services were provided in areas further out from the center of the city than concentrations of family problems (see the accompanying map). "Where there is no outreach on the part of the agency it is unlikely that these people will seek help through one of the voluntary agencies," the report said.

Scouting, YMCA and YWCA, and Camp Fire Girls had concentrated their efforts in outlying areas of the city, the report said. Although the report recognized that these programs may not have the same appeal in poverty areas as in more affluent areas and that their extension would create organizational problems, it pointed out that there was no concentration of services in areas troubled by juvenile delinquency. United Fund-sponsored camping programs suffered the same problems although it was pointed out that additional services were provided by parks and churches (in which Indian children have been found not to participate.) Neighborhoods where camping programs were most used (5% or more

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[1] "Social Profile of Minneapolis, Summary and Recommendations," Community Health and Welfare Council, 1966.

of the children had attended resident or day camp during the summer) are shown on the community services map in this section.

Despite the fact that the Community Health and Welfare Council study was based on a situation that existed several years ago, investigation for the present study does not show much change although some agencies appear to be scrambling to catch up. Inquiries of some community agencies show:

Big Brothers have "few" Indian boys. They say they desperately need "big brothers."

Big Sisters has "possibly eight" Indian girls.

The Boys Club (24th and Blaisdell) does see Indian boys who may work for their membership if they can't afford it. Of 15 boys in the wood shop, six were Indian.

The Boy Scouts hope to add a staff member this spring to work with troops in the inner city and sponsor them directly instead of finding a sponsoring organization. It was hoped men from outside the areas would provide leadership. According to the staff, the policy for sponsoring organizations has been that the Scouts provide leadership but do not subsidize the program. Whether the program can be adapted and expenses reduced to attract members remains to be seen.

The Camp Fire Girls have "very few or no" Indians.

Family and Children's Service "have not seen an Indian here in three years."

Girl Scouts do have Indian girls in their troops, they say, and have had conferences on how to reach more. Troops known to have Indian girls all appeared to be on the south side. A leader of one group, one-third of which was Indian, had an Indian mother assisting; she changed the program to adapt it to less parent time and money.

Travelers Aid provided service at the bus depot where they say 20% of their caseload are Indian newcomers, some of them runaway youths who are helped to return to their homes. Those who need lodging are housed quite often at the YWCA or YMCA, and some are given financial help.

The YWCA sees a few Indians in its programs, principally in a beadwork class. Seven out of 35 members of the AFDC League which meets at the YWCA are Indian.

The YMCA downtown had Indians attending a Friday night drop-in center; they were transported from the Franklin and Chicago area. However, when another group was brought in from the north side, the Indian boys dropped out. Since that time, the YMCA has instituted a program of street workers, one of whom is an Indian working in the Franklin-Chicago area, to make contacts and channel youth into programs. The YMCA would like to set up drop-in centers in outlying neighborhoods in cooperation with other agencies, the director said. Gray-Y programs for grade school boys operate through six elementary schools, one of which is Blaine. The after-school recreation program costs $2 a year. The West Central branch of the YMCA, at 33rd and Blaisdell, sees a few Indian boys in their Saturday "Adventure Club."

Other (non-United Fund) programs commented on the numbers of Indians they see:

Volunteers of America: not many Indians.
Catholic Welfare Services: very few.
Lutheran Social Service: very few.
The Way community center: a few or less.

Project Motivation: 20% of the grade school children in a one-to-one friendship program with University students are Indian. This is a YMCA program.

The Citizens Community Centers served 467 Indians in their first year of operation. Virtually all of the Indians came to two of the three centers: the Southside Center where 10% of those served were Indian, or the Northside Center where 5% were Indian. Only 17 Indians (2% of its clients during the first 11 months) used the Eastside Center.

Volunteers Unlimited, a project of the Council of Negro Women to develop leadership in women while helping teenage girls: 2 Indian women from the south side completed the course (several more dropped out).

Neighborhood Youth Corps: 46 out of 1,078 in the in-school program; five or six out of 95 in the out-of-school program.

(Although all of these agencies and programs are non-profit, business enterprises such as Dale Carnegie Courses, completed by 15 Indians in the last two and a half years, also serve the needs of some Indians.)

The Health and Welfare Council's Community Information and Referral Service provides information about the community's health, welfare and recreation resources to thousands of persons who inquire each year. This office serves "many Indians" and the staff says Indians seem as aware as other low-income groups about where services can be found, following up on referrals as well as others who use the services. The staff reports that Indians are most likely to come for legal, financial, health, housing or camp assistance, and least likely to inquire about day care, counseling and services for unmarried mothers.

> *"I can understand Indians' philosophy; they do not think it necessary to be middle class. I try to emphasize a positive philosophy, look for goals that make them happy, teach them to live with laws which are necessary."*

Whatever needs are unmet by other agencies, the settlement houses are commended by the Community Health and Welfare Council and have been granted significantly more money by United Fund in recent years. Settlement houses on the north and south sides of the city have been reorganized recently as a result of changing neighborhoods and new concepts of what role settlement houses should play in their neighborhoods. Unity branch of Northside Settlement Services, which attracts many Indians on the north side, has become part of Northside Settlement Services and will leave its present location when a freeway is constructed. A decision has not been made about its future location. Waite Neighborhood House has become part of Pillsbury-Waite Neighborhood Services and will be moving into a new facility in the Greeley elementary school neighborhood. The boards of directors which are resulting from the mergers will include residents of the neighborhoods served.

Unity branch of Northside Settlement Services sees large numbers of Indians although it presently has no Indians on its staff. About half of the 75-100 children who come for the after school program and the 50 teenagers who come in the evening are Indian, as are five out of 15 in the boxing program. The director of group services reports that he sees about 15 Indian youth (with perhaps five white and five Negro youth) using the gym every night. Unity branch facilities are used for Indian activities such as pow-wows sponsored by groups like the Upper Midwest American Center next door.

Few Indians are seen at other branches of Northside Settlement Services (Wells Memorial and Glenwood), reflecting the small numbers of Indians who live in those neighborhoods.

> *"Indians seem to have a form of hostility toward white society, passive but strong ..... I am discouraged by repeated failures, with alcohol problems in particular."*

On the south side, Waite branch of Pillsbury-Waite Neighborhood Services sees many Indian persons who are usually referred to Waite's Indian worker, a position created on the recommendation of the Community Health and Welfare Council in 1955. The Indian worker, an Indian himself, provides many emergency services and referrals, works with boys' basketball teams and Indian organizations, and has set up a speakers bureau. "Many" Indian children of grade school age participate in Waite's programs, but when they become teenagers they tend to withdraw from an inter-racial group unless the counselor is an Indian, according to the director of neighborhood services. Currently, the teen-age group is half Indian and half Negro.

Pillsbury branch of Pillsbury-Waite Neighborhood Services and the Loring-Nicollet Center, which is also affiliated, attract fewer Indians. Most of the Indians served by Pillsbury are in the Seward-Longfellow area into which more Indian families seem to be moving. Indian youths participate in a PAL program in which University students are "pals" of youths in Bryant and Phillips junior high schools. Pillsbury will move into two new locations eventually, one in the Seward school-park complex and the other at 35th and Chicago.

The Loring-Nicollet Center, just across Highway 94 from Loring Park, *has seen a change in its clients since* many Indians moved out of the neighborhood and the freeway was constructed. Indians make up about 5% of those who come to the center, slightly more than the racial sight count of Emerson school which the center mainly serves; 90% of that school's students participate in the Loring-Nicollet program. The director reported that some who moved away continue to use the center, however. The teen-age group is about 10 to 15% Indian.

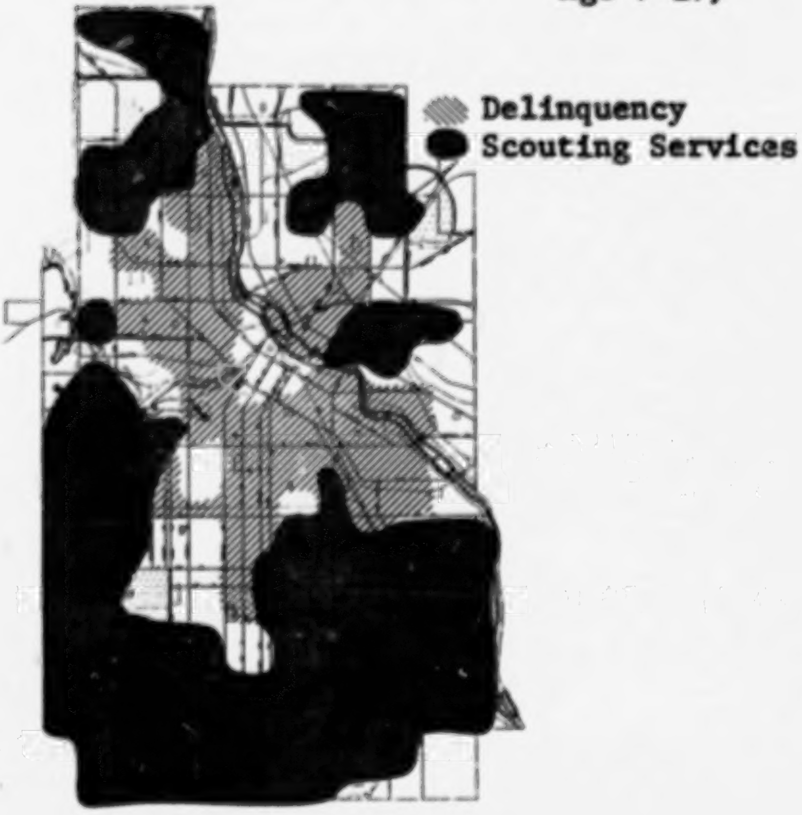
> *"More time should be spent talking to Indians or in a more productive way (than preparing a study). If people are truly concerned they can live in the surroundings and find out immediately all the terrible effects suffered by the poor, a penal attitude where poor people are not allowed to escape their poverty."*
> --- (a Volunteer in Service to America - VISTA)

Five of 21 VISTA workers in Minneapolis last fall were working almost entirely with Indians. In the Franklin Avenue area, three VISTAs operate an Indian teen center. Two work on the north side in an area around the Upper Midwest Indian Center.

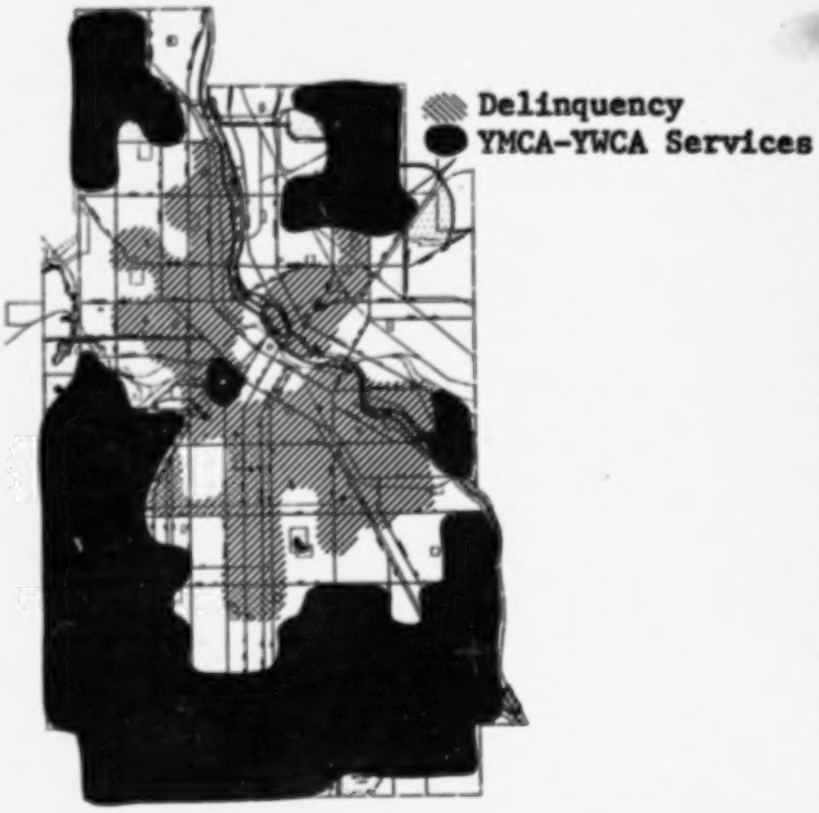
VISTAs have no special preparation to work with Indians as part of their training. Of those interviewed, several said Indian problems did not appear to be any different from the problems of other poor persons. "Too much is made of so-called Indian problems; rather, the problems are those of the poor," one commented. Most of these VISTA workers believe that a regulation which

GEOGRAPHIC CONCENTRATION OF JUVENILE DELINQUENCY COMPARED WITH GEOGRAPHIC CONCENTRATION OF SCOUTING SERVICES AND YMCA-YWCA SERVICES

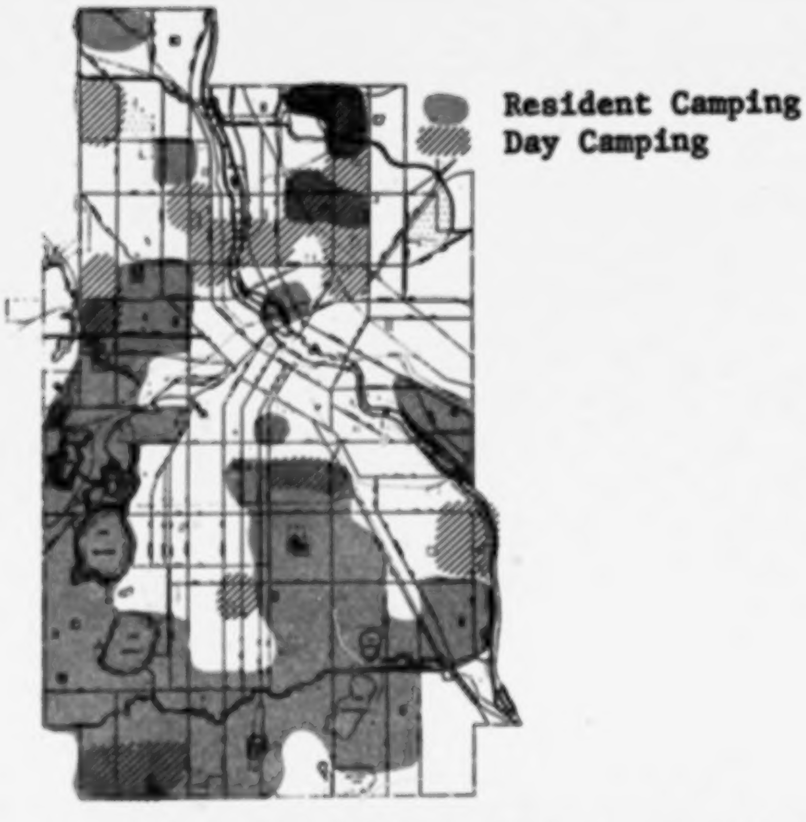
(150 or More per 1000 Population Age 7-17)


▨ Delinquency
● Scouting Services

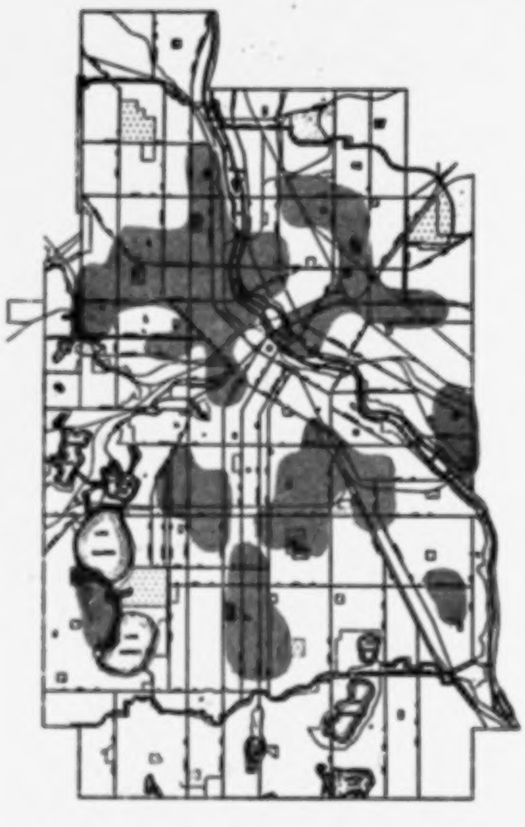
(25 or More per 1000 Population)


▨ Delinquency
● YMCA-YWCA Services

GEOGRAPHIC CONCENTRATION OF MINNEAPOLIS YOUTH RECEIVING RESIDENT CAMPING AND DAY CAMPING SERVICES FROM UNITED FUND AGENCIES, 1963


● Resident Camping
▨ Day Camping

GEOGRAPHIC CONCENTRATION OF PERSONS RECEIVING FAMILY COUNSELING AND OTHER CASE WORK SERVICES FROM UNITED FUND AGENCIES, 1963-64



Courtesy of Health and Welfare Council of Hennepin County restricts their political activity hampers their effectiveness.

Minneapolis VISTAs were first assigned to Hiawatha's House of Bargains, an ambitious-sounding enterprise that operated mainly as a used clothing store. After they were withdrawn because it was felt their activities were too limited, they were reassigned to the American Indian Employment Center from which the teen center was an outgrowth.

> *"The theme of the camp is American Indians. Each group or tribe chooses an Indian name and the campers learn some of the Indian lore of bygone days."* --- from a park board brochure, "1967 Summer Schedule"

"Few if any" Indian children attended day camps sponsored by the Minneapolis Park and Recreation Department, and none were reported attending YMCA day camps although some Indian children attend camps sponsored by settlement houses.

The city parks sponsor three day camps which are publicized through the schools and playgrounds. The cost for a five-day period is $8.75. A recreation staff person commented that this fee discourages the registration of low-income children, of whom the camps see very few. The park department does not offer scholarships itself nor does it use other scholarships which are available in "virtually any amount" according to the Community Information and Referral Service of United Fund. Staff persons explained that the parks do not have the personnel or structure to screen applicants, a function the schools perform for settlement houses and might also be willing to do for the park system.

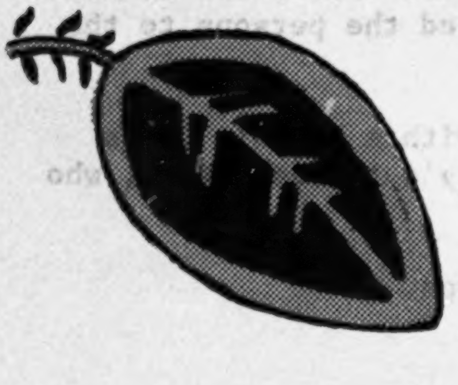
Three day camps are operated by YMCA branch offices. The cost is $32 for two weeks with some scholarships available. The camps are publicized by YMCA members, social workers and lay groups. A staff member felt it is characteristic of low-income families to be hesitant about going to unfamiliar places. He said there were no Indian youth in day or residence camps or serving as counselors last summer.

Settlement houses also have camping programs with costs based on a sliding scale of $3 to $22 for ten days, based on ability to pay. Scholarships are also available and may be granted by school principals.

Pillsbury-Waite Neighborhood Services reported that out of 259 children attending day camp, 24 were Indian. A staff person reported that recruiting campers is difficult; even though the schools distribute information and home calls are made, it is difficult to persuade low-income parents to consider sending children to camp. They automatically assume they can't afford it, she said.

Pillsbury-Waite also has two residence camps for children from eight years of age, family camping and counseling scholarships which allow teenagers to earn their way. A staff member at Waite estimated that 10 to 20% of their campers were Indian; however, in the family camping periods there appeared to be no Indian families at all. He said he had not experienced difficulty in getting children to go to camp.

Unity branch of Northside Settlement Services, which operates a day camp with Phyllis Wheatley Community Center, reported many Indian youth in attendance. The number of Indians participating was said by a staff member to be proportionate with the neighborhood population. To build interest in the camp, the staff visited schools and homes to recruit applicants.



CHURCHES

"We separate them (on reservations) but expect them to integrate into our society."

Through the years, one of the first resources many Minneapolis Indians have turned to for help has been the United Church Committee on Indian Work, recently renamed the Department of Indian Work of the Minnesota Council of Churches. It has been estimated that the agency sees between 800 and 1,000 Minneapolis Indian families and individuals a year.

Initiated 14 years ago for the purpose of relating Indian families to existing local churches, its main function has now come to be one of counseling and referral to social service agencies. Limited emergency supplies are also available.

The stated purposes of the department are to cooperate with the Indian coming into the urban community so he will "achieve his rightful measure of dignity and self-support;" to involve local churches with Indians through "friendly guidance and counsel;" to refer clients to appropriate agencies; to encourage and help coordinate all "appropriate" efforts to work with the Indian so as to avoid confusion and duplication; and to maintain contact with reservation leaders in order to help Indians who move back and forth.

A staff member said that most of her requests are for help with housing and that she has frequent contact with the housing authority and real estate people, some of whom call her when they list rental property. On a typical day last winter, the welfare department called asking if she could help a family moving from a furnished apartment into an unfurnished public housing unit. She arranged to request contributions of furnishings in the bulletin of a church which had helped before. Other things which occupied that day were:

-- arranging to place a nine-year old child in a church-sponsored children's facility. The child had been living with her grandfather in Minneapolis in a situation which had steadily deteriorated and was upset. An appointment at General Hospital was arranged to see if the child needed medical attention.

-- counseling with a volunteer who had been working with an Indian individual.

-- finding emergency help for three destitute Indians. After alerting the relief office, she located emergency supplies at her office and at Waite branch settlement house whose Indian worker accompanied the persons to the relief office.

-- discussing a problem of a family separation with a Detroit Lakes social worker and arranging for housing for the family's two daughters, who were working in Minneapolis.

-- writing letters requesting college scholarships.

-- taking an ill woman back to the hospital.

The Department of Indian Work staff consists of a director who is an Alaskan Indian, two staff persons formerly employed by their denominations as Indian workers, an Indian social worker and a secretary-receptionist. The agency also has a St. Paul office where one of the Indian staff members and an assistant work with an estimated 150 to 200 Indian families in St. Paul. The department currently has a yearly budget of $45,000 and, with its new status, will have an equal voice with other departments of the 18-denomination state Council of Churches.

Local churches and religious organizations are active in many different ways in terms of serving Indian needs.

The Church Women United Chapter of the Greater Minneapolis Council of Churches sponsors the Broken Arrow Service Guild, an interracial sewing group which meets weekly at Waite branch settlement house. The group sponsors bazaars and dinners as a benefit for a student aid fund for Indian students.

The Plymouth Youth Center on the north side reported that of 75 persons seen by a staff worker daily, about 20 are Indians. Loring-Nicollet center on the south side is also church supported. Although activities are planned for all, a staff worker noted Indian youths from reservation areas clearly preferred to stay together.

Church-sponsored Operation Youth brought spontaneous, creative activities to the north side last summer, including painting of the Upper Midwest American Indian Center basement with psychedelic designs in fluorescent paint for a teen center.

A storefront building on Franklin Avenue houses the Episcopal Neighborhood Center. About half of the persons who come there are Indian. There is an after-school program, a two-mornings-a-week nursery school and two adult groups which are racially integrated. Some Indian women initiated a weekly religious service there.

The American Indian Evangelical Church on the north side sponsors a Thanksgiving service whose participants are invited to wear traditional dress. This group is eighteen years old.

Missionaries are also active in Indian neighborhoods. They give material help such as layettes and food. Some have worked with athletic teams at the Upper Midwest American Indian Center. They said they can furnish some of the answers to the Indians' problems, but one missionary mentioned his difficulty in keeping contact with Indians: "They move often and it is difficult to keep track of them."

The Salvation Army family service office in downtown Minneapolis says half of its clients are Indian. It offers emergency help with food and rent payment.

Religious institutions in "skid row" areas - the Nicollet Island missions - see some Indian men and women who are homeless and who seem to have been bypassed by society in general. About one-fourth of the persons seen by the House of Charity, the Minneapolis Revival Mission and the Salvation Army's Harbor Light are Indian. The missions offer a place to sleep, meals, clothing, jobs, medical care and programs such as the halfway house and Alcoholics Anonymous. Free clothing, layettes and vitamins are also available to women at one mission.

THE INDIAN CENTER

> *"The Indian Centers developing in Minneapolis today ..... are the most vital services helping the Indian people adjust to both city life and to American society. This is the most logical and most effective means of really reaching the Indian .... The Indian wants to earn his own way while retaining his dignity and culture."* --- (a settlement house worker)

For years, the dream of many Minneapolis Indians has been the establishment of an Indian center. The Upper Midwest American Indian Center opened seven years ago when a group by that name incorporated as a non-profit organization. Through the following years, the center existed in various locations supported by that group and sponsored pow-wows and athletic teams. Only in the past year have funds for a staff been provided by the Office of Economic Opportunity (OEO).

Proposals for an Indian center have been made through the years by such groups as the Minnesota Council of Churches and a committee organized by an Indian member of the Minneapolis anti-poverty committee in an attempt to build support for projects that would serve the needs of the Indian people. The most recent proposal was drafted and formally proposed by the staff of Hennepin County Economic Opportunity Committee (predecessor of Mobilization of Economic Resources, MOER) at the request of Indian people in Minneapolis. This proposed center would have been a large facility with a staff of nine, three aides and a branch in St. Paul. The center's staff would have focused on job training and employment, although a few would have worked in housing, social services referral and leisure time programs. It would have cost about $100,000 and was proposed just prior to a federal government announcement that no new projects would be authorized by the national agency because of lack of funds. The result was that an agreement was made with the local Citizens Community Centers to use $30,000 of their funds for what the OEO called a special Indian outreach center, the present Upper Midwest American Indian Center facility.

Poverty program funds have been used for a staff which has normally consisted of a director, assistant director (community organizer), social worker, three neighborhood aides and a youth director (nearly all have been

Indian). The Upper Midwest American Indian Center organization pays the rent for the facility which was formerly the day care center of Unity Settlement Association.

The staffed center, which opened April 1, 1967, reached 864 Indian families with information, referral and follow-up in the first five months. Referrals late last fall were averaging 75% successful in relation to persons getting to the place of referral; aides often go with them.

The center's program has included:

A late spring effort to tutor Indian children needing help in studying for final exams.
A bi-monthly newsletter.
A summer program for grade school children which drew between 40 and 60 children daily - supplies for a lunch program donated by a church and buses for field trips paid for with OEO funds.
A teen program five nights a week and a weekend dance given with the help of VISTA workers, attracting 70 or more young people. The dances are racially integrated, the teen council all Indian.
Formation of an Indian Alcoholics Anonymous chapter.
Family Night activities.
A sewing club.
A recreation and drama club for children.
An Indian Advancement Association, a social group.

A tutorial commission of Indian adults was instituted to draw up a proposal for a one-to-one program with college students or adult volunteers working to motivate and help Indian children. School officials helped them. Emphasis was on guidance from the adult Indian community to orient the volunteers and help solve problems. The project, entitled Service to American Indian Resident Students (STAIRS), started late in the fall with 15 children, mostly from Blaine elementary school. Two orientation meetings were held for volunteers. A similar program is being started on the south side. The center is awaiting approval of an expanded STAIRS program, financed through the Pilot City center, which would employ an Indian as the project director.

> *"..... there is no greater area of concern for the Indian people than that of organizing themselves as an Indian community and of organizing themselves into the larger community. These must be concurrent effort. The difficulties of achieving either ..... is beyond the imaginings of those not intimately involved in the life of the Indian community and not knowledgeable about Indian history."* **--- report of the first five months, Upper Midwest American Indian Center.**

In addition to program, community organization has received major attention. Such efforts are often discouraging. For instance, the center staff reported that only 38 Indians appeared at a widely promoted meeting in November to discuss opportunities and proposals. Only 15 showed up at a meeting set up

for Indians to discuss the Model Nieghborhood program. But, according to the staff, there have been such encouraging signs as:

-- representation on boards of the anti-poverty program.

-- the planning of the STAIRS tutorial project.

-- a new parent discussion group.

-- a group interested in an Upward Bound program for Indian school children.

-- an American Indian Federation, a coalition of Indian groups which hopes Indians can unite and speak out.

-- Minneapolis Committee on American Indian Affairs, a task force appointed by the Mayor, which hopes to become a subcommittee of the recently created Minneapolis Commission on Human Relations.

> ***"Indian people must develop and administer their own programs. Indians must be allowed to realize their own leadership reinforced by their own values and personal expressions."*** **--- Indian Employment Center report, April, 1967**

The numbers of referrals and the size and scope of programs carried on through any Indian center are one measure of success. Another measurement is the institution itself and the effort that brought it into being. It is important to realize that the will for a center came from Indian persons and that Indians are running it themselves in their own way.

The idea of an Indian center has become a matter for public interest because of suggested use of public or private agency funds. (In some cities, such centers are financed at least in part through local United Funds.) Some in the non-Indian community have questioned the usefulness of an Indian center. Does an Indian center discourage Indian participation in services offered to the entire community? Or is it needed because community services have not been made to serve Indian needs? Should Indians receive special treatment? Will a center foster dependency or independence? Will it realistically fit Indians into a new way of life or retard assimilation?

In spite of such discussion, a center has come into being with the backing of Indian people. It offers a point of contact for Indians with non-Indians. It offers friendship and counsel to newcomers and a channel for assistance and donations from outside the Indian community. It provides a place where agencies can reach persons they want to serve.

The concept of an Indian center is strongly supported by many Indians as a means of self-expression and self-identity and can have social benefits through such efforts as community organization which do not seem possible in any other context. It can reach out with education about Indians and about Indian values and needs and, in so doing, can broaden and enrich the outlook of the entire community.

> ***"The sociological literature is voluminous on the role of ethnic and religious minorities within the U.S. and it abundantly confirms the notion that for most persons adaptation to urban society was via collectivities rather than as disparate individuals. Italians, Irish, Jews, Poles, and so on, each attempted to reconstitute within the urban environment a miniature of their village life within the old country. The notion of traditional Indian culture may be an anthropological myth, but an even grosser fallacy is the notion that Indians can rise above poverty and adapt to urban society by being deprived of their right to maintain an Indian society and a sense of Indian identity."*** **--- Drs. Murray and Rosalie Wax**

SUMMARY

> *" ..... What* ***should*** *Indians be trying to do? Assimilate? Stay on the reservation? What* ***should*** *communities be trying to do? Provide specialized services to Indians? Adapt present services to meet Indian needs? There are no easy answers. Like all peoples, the Indian treasures and clings to his origins. Unlike some, a major portion of his culture is anachronistic. Still, acceptable solutions must be found to preserve the dignity and promote the worth of the Indian."* --- Minnesota Indian Resources Directory

This study has considered some of the community's agencies and their difficulty in helping Indian people. One difficulty noted is that Indians do not use some agencies for such reasons as lack of contact, the agency's middle class orientation or inconvenient location. Some agencies seem to provoke distrust and cynicism by what seems to Indians to be complicated official procedures, repeated referrals, impersonal contacts and few tangible results. (An Indian worker once spoke of an agency where Indians are referred from one office to another until they get tired and go home.) Some cannot serve Indians because of strict eligibility requirements based on length of residence. Some serve few because Indians have not been educated to want the services they offer.

Some agencies are staffed by persons who expressed difficulties in communicating with Indians, a fact demonstrated by responses to League interviews (in the appendix of this study). Seventy-three of 223 persons interviewed admitted they did not feel as successful with their Indian clients as with their non-Indian clients.

Especially in the case of new arrivals, Indians may have become accustomed to special services for Indians and are reluctant to use community services for this reason. Occasionally, this reluctance seems to be reinforced by the belief of agency employees that Indian needs should be and will be served by the Bureau of Indian Affairs or Indian hospitals.

Other inaccurate notions persist such as the idea that Indians receive payments simply for being Indian or that only Indians are allowed to harvest wild rice (only about 1/8 of the harvesters in Minnesota are Indian).

However, some agencies have started reaching out to persons who haven't been coming to them. Others are planning such programs or would like to, if additional staff and funds were to become available. Such changes are seen by some as effects of the civil rights movement and poverty programs. Increasing numbers of agencies are interested in staff training concerning Indians. Some of these turn to Indian people themselves to be teachers or set up Indian advisory committees.

Easing of residence requirements governing eligibility for services would generally benefit Indians. The public housing residence requirement could be changed only with the approval of the U.S. Department of Housing and Urban Development. Residence requirements governing welfare and non-emergency care at General hospital would require changes by the state legislature. Although local action alone can not change these requirements, there is evidence that their application could be relaxed.

Because of a focus on urban problems, little mention has been made in this study of the Bureau of Indian Affairs, restricted by Congress to serving reservation areas. Services to Minneapolis Indians have increased during the past twenty years even though the policy has remained unchanged. Once rejected by the BIA as a "relocation center" because the city's economy demanded mainly a highly skilled labor supply, Minneapolis has a proportionately bigger budget for its Employment Assistance branch than most area offices. It also has the only BIA financed employment center for urban Indians in the country. Certainly, at least part of the change has been caused by pressure of local Indians and the fact that reservation Indians have continued to move to Minneapolis on their own.

The conviction that more Bureau of Indian Affairs funds should be used to help the city's Indians (which led Indians to picket the BIA area office two years ago) has been expressed recently in a resolution passed by the American Indian Federation of the Twin Cities, a coalition of Indian groups. This resolution calls for changes in the BIA so that "equal services may be given to American Indians in off-reservation areas (and) that this additional service would in no way interfere with or detract from the services now being offered American Indians on reservations." The resolution notes that changes would have to come by an act of Congress. "We feel that the resolution truly represents the feeling of Twin City Indians," a statement from the area office said, adding that increased appropriations would be necessary for any additional services. Whether a consensus of the city's Indians, as reflected by the Federation, can force a change in federal policy, and whether Congress will decide special help is needed and through which agency it should be channeled, remains to be seen.

This study has established clearly that the staffs of many agencies have a strong concern for improving their services to Indians. Some of the changes which could help them do so have been suggested, and if the community expresses its support, they can be implemented. The opportunity to work cooperatively exists in such groups as the Indian federation and the Indian committee appointed by Mayor Naftalin. It is hoped that this study will be an impetus to work together for "acceptable solutions ..... to serve the dignity and promote the worth of the Indian."

APPENDIX

APPENDIX

AMERICAN INDIAN EMPLOYMENT CENTER: INFORMATION ABOUT APPLICANTS
(Source: Six-Month Report, November, 1966 - April, 1967)

Information on all 527 applicants:

175 were veterans of military service. (Three of these were women.)
127 had received assistance from the Bureau of Indian Affairs.
112 owned automobiles.
253 had telephones.
28 had physical handicaps.
168 expressed a desire for training.
85 had debts. This figure does not include personal debts.

Degree of Indian ancestry	
Less than ¼	4
¼ to ½	91
½ to full	425
White	4
Negro	1
Unknown	2

Marital status	
Single	275
Married	174
Separated	43
Divorced	17
Widowed	9
Unknown	9

Length of residence in Twin Cities	
Less than 30 days	136
1 - 3 months	42
3 - 6 months	40
6 -12 months	53
1 - 2 years	41
2 - 5 years	56
5 -10 years	68
More than 10 years	87
Unknown	4

Age range of applicants	
Under 18 years	80
19 - 21 years	98
22 - 30 years	164
31 - 35 years	58
36 - 40 years	53
41 - 45 years	38
46 - 50 years	16
Over 50 years	18
Unknown	2

Highest grade completed	
Third to sixth grade	13
Seventh grade	28
Eighth grade	84
Ninth grade	86
Tenth grade	101
Eleventh grade	105
Twelfth grade	95
High school equivalency	15

Other education and training	
Business school	2
Vocational training	39
College	9

These totals do not indicate completion of courses. Applicants with the least formal education tended to be the oldest.

AMERICAN INDIAN EMPLOYMENT CENTER: INFORMATION ABOUT APPLICANTS

Information on all 527 applicants (continued):

Some specific employment interests indicated	
"Anything"	125
Factory	125
General labor	37
Warehouse	38
Machine operator	26
Hospital aide/domestic	21
Welder	17
Office work	10
Truck driver	10
Janitor	9
Auto mechanic/service	8
Construction/trades	8
Printer	4
Sewing	4
Request for temporary work	8
No response	46

Tribal identification	
Chippewa	468
Sioux	42
Winnebago	3
Arikara	2
Cherokee	1
Oneida	1
Oneida-Menominee	1
Menominee	1
Tlingit	1
Ponca	1
Omaha	1
Negro-Blackfeet	1
(White	4)

Number of referrals to jobs	
One referral	287
Two referrals	73
Three referrals	22
Four referrals	11
Four or more referrals	8
Pending/no referrals	71

Other referrals	
Youth Opportunity Center	30
On-The-Job-Training	37
Manpower Development Training	7
TCOIC	4
Vocational Rehabilitation	7
BIA	1
Travelers Aid	2
(Financial assistance only)	9
Legal Aid Society	3

Place of birth	
Minnesota reservations	427
Wisconsin	38
North Dakota	16
South Dakota	26
Nebraska	1
Alaska	1
Canada	1
Mississippi	1
Kentucky	1
Washington	2
Washington, D.C.	1
Oklahoma	1
Minneapolis	10
St. Paul	1

Information on 175 applicants with military service (172 men, 3 women):

48 owned automobiles.
83 had telephones.
70 harvested wild rice.
62 had received assistance from the BIA.

Length of time in the Twin Cities	
Less than 30 days	51
1 - 3 months	13
3 - 6 months	16
6 -12 months	15
1 - 2 years	11
2 - 5 years	18
5 -10 years	25
More than 10 years	25
Unknown	1

Marital status	
Married	80
Single	71
Separated	16
Divorced	7
Unknown	1

AMERICAN INDIAN EMPLOYMENT CENTER: INFORMATION ABOUT APPLICANTS

Information on the 20 applicants still employed at the end of six months:

7 owned automobiles.
9 had been in the military service
5 had debts at the time of their application.
6 harvested wild rice
11 were married, 7 were single and 2 were separated from their spouses.

Age range of 20 still employed
(Youngest, 16 - Oldest, 50)

Under 21 years	6
21 - 30 years	11
31 - 40 years	1
Over 40 years	2

Place of birth - reservation

White Earth	6
Red Lake	4
Leech Lake	4
Sisseton	3
Flandreau	1
Mille Lacs	2

(16 were Chippewa, 4 were Sioux)

Length of time in the Twin Cities
(Range: 1 day to 23 years)

Less than 30 days	2
Less than one year	10
1 - 5 years	4
More than 5 years	6

Highest grade completed

Sixth grade	1
Eighth grade	2
Ninth grade	4
Eleventh grade	6
Twelfth grade	2
High school equivalency	1
High school graduate	4

(Two applicants had attended college and two attended business school.)

RESPONSES TO LEAGUE INTERVIEWS WITH AGENCY STAFF MEMBERS

The following tables of responses are the result of personal interviews by 50 members of the Minneapolis League of Women Voters with 223 persons in the community who work directly with American Indians. Questions asked during the interviews were exactly as stated here. The answers, which were free responses, were later grouped into commonly occurring categories. In instances where several answers were given in response to a question, only one could be recorded. The coding and processing of these questionnaires was done by the Training Center for Community Programs at the University of Minnesota.

The interviewers worked cooperatively with League committee preparing material for this study, although committee members were in contact with many persons other than those who were interviewed. In some cases, the policy and views expressed by top staff officials were opinions which differed from those expressed in interviews with the staff members of their agencies. Those interviewed were usually selected at the recommendation of their superiors.

Interviews in the employment field were carried out mainly at the Minnesota State Employment Service, the Bureau of Indian Affairs Employment Assistance branch, the American Indian Employment Center and private employment agencies.

Education interviews were done almost entirely within the Minneapolis Public School system with classroom teachers, counselors and administrators.

Interviews for the health section were done mainly at the Minneapolis Health Department, Hennepin County General Hospital and with visiting nurses.

Justice section interviews were carried out mostly with Minneapolis policemen, probation officers, County Home School, Juvenile Center and Minneapolis Workhouse personnel.

Public Welfare interviews were done almost entirely at the Hennepin County Welfare Department and the Minneapolis Division of Public Relief.

Other interviews are included in a "miscellaneous" category. These include six interviews in the field of housing and the remainder mainly with employees of community agencies such as settlement houses, the Minneapolis Public Library, representatives of religious organizations and Volunteers in Service to America.

The interviews registered what these individuals said. "What is missing," wrote Dr. Frank C. Miller, anthropologist, who was a consultant for this study, "is any evaluation of the validity of their views about what the problems really are and in general what the social situation of the Indian is. People who work in Indian-serving agencies cannot necessarily be taken to be 'experts' on Indians, since they may suffer from various stereotypes ..... Some reveal this disability. On the other hand, at many points the people interviewed reveal a good understanding of cultural reasons for differences in behavior."

	Justice	Education	Employment	Health	Public Welfare	Misc.
Number of interviews	43	62	24	24	29	41
1) "What is your position within the agency?"						
No answer	0.0%	4.8%	0.0%	0.0%	3.5%	0.0%
Volunteer	0.0	0.0	0.0	12.5	0.0	14.6
Paid aide, pre-professional	0.0	0.0	0.0	4.2	6.9	0.0
Clerical	2.3	0.0	8.3	12.5	0.0	2.4
Administrator	2.3	0.0	0.0	4.2	0.0	2.4
Manager or professional usually operating in the office	67.4	66.1	62.5	45.8	62.1	39.0
Manager or professional usually operating out in the community	23.3	0.0	8.3	0.0	3.5	2.4
Manager or professional (not specified)	4.7	0.0	0.0	8.3	6.9	0.0
At top or near top of organization	0.0	29.0	20.8	12.5	17.2	39.0
2) "Are you yourself Indian?"						
No answer	0.0	16.0	0.0	0.0	0.0	0.0
No	100.0	84.0	75.0	87.5	96.5	90.2
Yes	0.0	0.0	20.8	12.5	3.5	9.8
Other	0.0	0.0	4.2	0.0	0.0	0.0
3) "About how many persons do you work with in an average day?"						
No answer	2.3	4.8	8.3	4.2	3.5	2.4
5 or less	9.3	0.0	16.7	0.0	20.7	4.9
6 to 10	9.3	3.2	8.3	12.5	24.1	7.3
11 to 25	44.2	24.1	29.2	33.3	34.5	12.2
26 to 50	16.3	32.2	12.5	16.7	6.9	31.7
51 to 100	13.9	6.4	8.3	8.3	3.5	2.4
101 or more	4.7	17.7	4.2	12.5	0.0	21.9
Very indefinite, it varies	0.0	8.0	12.5	12.5	3.5	2.4
Don't know	0.0	3.2	0.0	0.0	3.5	9.8
Not applicable	0.0	0.0	0.0	0.0	0.0	4.9
4) "Of the persons you work with, about how many are American Indians?"						
No answer	4.7	9.7	4.2	0.0	3.5	7.3
Hard or impossible to say	0.0	6.5	0.0	12.5	13.8	0.0
None, or virtually none	0.0	4.8	0.0	0.0	20.7	2.4
Very few	9.3	16.1	12.5	8.3	13.8	12.2
Less than 5%	30.2	19.3	12.5	62.5	6.9	24.4
6 to 10%	23.3	14.5	16.7	12.5	17.2	9.8
11 to 25%	23.3	11.3	12.5	0.0	20.7	12.2
25% and above	9.3	0.0	8.3	4.2	3.5	12.2
All, or virtually all	0.0	17.7	33.3	0.0	0.0	19.5

	Justice	Education	Employment	Health	Public Welfare	Misc.
5) "Why do Indians come to you?"						
No answer	4.7%	6.7%	0.0%	0.0%	0.0%	0.0%
Need help (general)	7.0	0.0	0.0	0.0	3.5	2.4
Need help (specifically related to services of agency)	32.5	22.6	91.7	91.7	82.8	58.5
Required to, referral,etc.	53.5	4.8	0.0	4.2	6.9	0.0
Want to	0.0	0.0	0.0	0.0	0.0	21.9
"They don't come to me, I go to them"	0.0	0.0	4.2	4.2	0.0	4.9
"I don't see any"	0.0	1.6	0.0	0.0	3.5	0.0
They don't, or seldom do	2.3	4.8	0.0	0.0	3.5	2.4
For education and related services	0.0	59.7	4.2	0.0	0.0	7.3
Not applicable	0.0	0.0	0.0	0.0	0.0	2.4
6) "What problems do they seem to have?"						
No answer	2.3	9.7	0.0	0.0	3.5	4.9
Don't know, or no different from others	0.0	9.7	0.0	12.5	3.5	19.5
Problems of cultural adjustment	7.0	8.0	8.3	0.0	6.9	9.8
Problems of city adjustment	4.7	3.2	12.5	4.2	3.5	4.9
Problems of poverty; domestic problems	32.6	21.0	4.2	25.0	31.0	19.5
Health problems	0.0	4.8	4.2	29.2	31.0	2.4
Drinking problems	25.6	0.0	16.7	16.7	3.5	7.3
Don't communicate; passive, shy	9.3	11.3	12.5	4.2	0.0	2.4
Educational and employment problems	18.6	29.0	33.3	8.3	17.2	24.4
Lack of aggressiveness, initiative, identity, leadership	0.0	3.2	8.3	0.0	0.0	4.9
7) "How do you deal with these problems?"						
No answer	4.7	16.1	4.2	16.7	6.9	9.8
"I don't" (or "can't")	4.7	1.6	12.5	0.0	3.5	7.3
"Idon't, but refer them to others"	13.9	3.2	0.0	4.2	0.0	9.8
Give temporary, perhaps material help	18.6	1.6	0.0	4.2	3.5	4.9
Give the services this agency offers, including referral in some cases	44.2	35.5	50.0	50.0	55.2	41.5
Try to give special help	4.7	35.5	29.2	12.5	24.1	24.4
Same as we deal with problems of others	9.3	6.5	4.2	12.5	6.9	2.4

	Justice	Education	Employment	Health	Public Welfare	Misc.
8) "Generally speaking, do the Indians you see have special problems different from those of non-Indians you see?"						
No answer	0.0%	6.5%	4.2%	4.2%	0.0%	2.4%
No, or don't know	9.3	11.3	4.2	16.7	13.8	29.3
Same as any other in poverty group	7.0	24.2	0.0	8.3	3.5	7.3
Don't know "way around" or where resources are	0.0	0.0	4.2	0.0	0.0	0.0
Less communication ("They don't understand me" or vice versa)	18.6	3.2	4.2	8.3	6.9	2.4
Less money, seem poorer	0.0	0.0	0.0	0.0	6.9	2.4
Are more mobile, come and go	0.0	4.8	0.0	0.0	0.0	0.0
Don't keep appointments, unreliable, school truancy, drop out	0.0	3.2	4.2	8.3	0.0	0.0
Are more hostile, resentful, angry toward whites (sometimes due to white prejudice)	0.0	0.0	4.2	4.2	3.5	7.3
Have more drinking problems	11.6	0.0	16.7	12.5	6.9	2.4
Passive; unagressive; apathetic; little self-confidence, self-concept, or motivation	9.3	11.3	29.2	4.2	6.9	7.3
Less oriented to city life, transition from rural to urban	4.7	4.8	16.7	4.2	24.1	9.8
Transition from a different culture, values	16.3	20.9	0.0	0.0	10.3	14.6
More serious personal problems - health, employment, broken homes, poor housing	16.3	4.8	0.0	8.3	10.3	7.3
Less well educated	0.0	0.0	8.3	8.3	6.9	4.9
Lack time consciousness	2.3	4.8	0.0	0.0	0.0	0.0
Less trusting	4.7	0.0	0.0	8.3	0.0	2.4
Are under-achievers	0.0	0.0	4.2	0.0	0.0	0.0
Lack residency, transportation, telephones	0.0	0.0	0.0	4.2	0.0	0.0
9) "If an Indian is new to the city, what problems of adjustment do you think he faces?						
No answer	13.9	14.5	4.2	0.0	6.9	7.3
Crowded and poor housing	7.0	6.5	0.0	0.0	10.3	2.4
Can't find a job	2.3	0.0	0.0	4.2	0.0	0.0

	Justice	Education	Employment	Health	Public Welfare	Misc.
9) Continued						
Orientation to city and/or its institutions, feelings of isolation and insecurity	16.3%	19.4%	12.5%	12.5%	6.9%	21.9%
"They don't integrate"	7.0	4.8	4.2	0.0	3.5	0.0
Can't find resources to help them	0.0	3.2	20.8	16.7	3.5	7.3
Has to learn how to handle money	0.0	0.0	0.0	0.0	0.0	2.4
Has to learn transportation system	0.0	0.0	12.5	4.2	3.5	4.9
Time concept	0.0	3.2	0.0	0.0	0.0	7.3
Culture conflict, different values (motivation)	11.6	4.8	4.2	12.5	6.9	9.8
Has to become more aggressive	0.0	0.0	0.0	0.0	0.0	4.9
Hard to raise children in the city	0.0	1.6	0.0	0.0	0.0	2.4
Associate with "bad" Indians, fall in with wrong crowd	2.3	0.0	0.0	0.0	0.0	0.0
Kinship system - too generous (but not necessarily a negative condition)	2.3	0.0	0.0	4.2	3.5	0.0
Same as others in poverty group	2.3	0.0	8.3	8.3	13.7	0.0
Employment, education or housing difficulties	34.9	41.9	33.3	37.5	41.3	29.3
10) "Are you, in your work, prepared to help him with his adjustment?"						
No answer	18.6	9.7	4.2	0.0	3.5	4.9
No	23.3	25.8	20.8	29.2	10.3	2.4
Yes	30.2	51.6	58.3	41.7	55.2	60.9
Yes, but only to a degree	11.6	9.7	4.2	12.5	20.7	17.1
Usually refer	4.6	0.0	4.2	4.2	3.5	4.9
Usually no, occasionally yes	2.3	0.0	0.0	0.0	0.0	0.0
Not applicable	7.0	1.6	8.3	4.2	0.0	2.4
"Not much we can do"	2.3	1.6	0.0	8.3	6.9	4.9
11) "What difficulties do you have in helping him?"						
No answer, or none	37.2	38.7	37.5	29.2	24.1	31.7
Communication problems (culture, language)	34.9	30.7	25.0	33.3	27.6	31.7
Communication problems (Indian mobility, lack of telephones, etc.)	0.0	0.0	4.2	12.5	0.0	2.4
Understaffed	0.0	4.8	0.0	0.0	6.9	9.8
Handicapped by lack of outreach activities	0.0	3.2	0.0	0.0	3.5	9.8

	Justice	Education	Employment	Health	Public Welfare	Misc.
11) Continued						
"Can't help those who won't help themselves"	2.3%	0.0%	12.5%	0.0%	3.5%	0.0%
"I can't help getting discouraged"	0.0	0.0	0.0	4.2	0.0	4.9
Indians don't keep appointments	2.3	0.0	4.2	0.0	0.0	0.0
Hampered by institutional or professional restrictions and/or limitations	16.3	19.4	16.7	20.8	27.6	9.8
The same as in helping other persons	7.0	3.2	0.0	0.0	6.9	0.0
12) "Do you encourage Indians to return to reservations for services or to live?"						
No answer	4.6	17.7	0.0	0.0	6.9	0.0
Yes	9.3	0.0	0.0	0.0	3.5	9.8
No	70.0	82.3	95.8	75.0	58.6	80.5
Very seldom	9.3	0.0	4.2	16.7	27.6	4.9
No opportunity to, doesn't apply	4.6	0.0	0.0	8.3	0.0	2.4
Neither encourage nor discourage	2.3	0.0	0.0	0.0	3.5	2.4
13) "Why (do you encourage or discourage Indians about returning to reservations)?"						
No answer	51.2	72.3	45.8	41.7	27.6	51.2
"They can get help there"	4.6	1.6	0.0	4.2	0.0	2.4
"They can't get help there," there's nothing for them there, better services here	7.0	6.5	25.0	12.5	13.8	12.2
They have a right to be here, free to choose	0.0	0.0	4.2	8.3	17.2	4.9
A special situation, or temporary	23.2	3.2	8.3	8.3	34.5	17.1
"It never occurred to me to do it"	7.0	1.6	0.0	4.2	0.0	4.9
Never had the opportunity to do so	4.6	9.7	12.5	8.3	6.9	4.9
Not a good environment	2.3	4.8	4.2	12.5	0.0	2.4
14) "How long have you worked with Indians?"						
No answer	0.0	8.1	0.0	4.2	0.0	2.4
Less than 6 months	2.3	6.5	8.3	4.2	3.5	12.2
7 months to 1 year	4.6	3.2	20.8	4.2	6.9	4.9
Over 1 year to 5 years	32.6	21.0	37.5	45.8	55.2	34.2
Over 5 years to 10 years	41.9	25.8	12.5	25.0	3.5	21.9
Over 10 years	18.6	32.3	16.7	16.7	31.0	17.1
Always lived among them	0.0	1.6	0.0	0.0	0.0	2.4
Doesn't apply	0.0	1.6	4.2	0.0	0.0	4.9

	Justice	Education	Employment	Health	Public Welfare	Misc.
15) "Have you taken any special training to help you understand Indian people?"						
No answer	0.0%	0.0%	0.0%	4.2%	0.0%	2.4%
Yes	13.9	35.5	12.5	16.7	3.5	12.2
No	58.1	35.5	70.8	62.5	75.9	48.8
Social work training	13.9	11.3	8.3	8.3	0.0	7.3
No, but training in minority problems or human relations	4.7	3.2	0.0	0.0	6.9	0.0
No, but would like some training	4.7	0.0	0.0	0.0	0.0	0.0
Doesn't apply	0.0	0.0	4.2	0.0	0.0	2.4
No, but have done outside reading	2.3	4.8	0.0	0.0	0.0	2.4
Have attended workshops, conferences, etc.	2.3	9.7	4.2	8.3	13.8	24.4
16) "Do you feel you are as successful in your dealings with Indians as with non-Indians?"						
No answer	7.0	3.2	0.0	0.0	3.5	7.3
Yes	21.0	38.7	58.3	41.7	58.6	41.5
Yes, but .. (qualified yes)	7.0	9.7	8.3	12.5	3.5	0.0
No	21.0	21.0	12.5	25.0	13.8	12.2
No, but .. (qualified no)	27.9	9.7	8.3	8.3	17.2	14.6
Doesn't apply or don't work with Indians directly	0.0	0.0	4.2	0.0	0.0	2.4
Divided reaction, ambivalence	4.6	0.0	0.0	4.2	0.0	0.0
Same as others, can't generalize	9.3	3.2	0.0	8.3	3.5	12.2
Varied degrees of success	2.3	14.5	8.3	0.0	0.0	9.8
17) "Would you say that Indians in this state have serious problems?"						
No answer	4.6	8.1	0.0	0.0	0.0	0.0
Yes	88.4	64.5	87.5	87.5	86.2	95.1
No	0.0	0.0	4.2	4.2	0.0	2.4
Yes (changed word "state" to "city")	2.3	25.8	0.0	0.0	0.0	0.0
Don't know	0.0	1.6	0.0	4.2	6.9	0.0
Not "serious" problems	2.3	0.0	0.0	0.0	3.5	0.0
Same as other lower class groups	2.3	0.0	4.2	4.2	3.5	2.4
18) "If so, what kind of problems are there?" "Poor housing?"						
No answer	9.3	17.7	16.7	4.2	6.9	9.8
Yes	88.4	80.7	83.3	91.7	82.8	87.8
Yes, they cause or choose it	0.0	0.0	0.0	0.0	6.9	2.4
Don't know	0.0	0.0	0.0	4.2	0.0	0.0
By our standard of living but perhaps not by theirs	2.3	1.6	0.0	0.0	0.0	0.0
Same as other poverty groups	0.0	0.0	0.0	0.0	3.5	0.0

	Justice	Education	Employment	Health	Public Welfare	Misc.
18) Continued						
"Sanitation problems?"						
No answer	27.9%	24.2%	29.2%	12.5%	10.3%	26.8%
Yes	69.8	74.2	66.7	83.3	75.8	70.7
Yes, they cause or choose it	0.0	0.0	0.0	0.0	6.9	2.4
No	0.0	0.0	4.1	0.0	3.5	0.0
By our standards but maybe not by theirs	2.3	1.6	0.0	0.0	0.0	0.0
Same as other poverty groups	0.0	0.0	0.0	0.0	3.5	0.0
Don't know	0.0	0.0	0.0	4.2	0.0	0.0
"Lack job opportunities?"						
No answer	18.6	17.7	12.5	4.2	10.3	17.1
Yes	48.8	67.7	58.3	62.5	51.7	68.3
No	18.6	0.0	25.0	12.5	10.3	2.4
Don't know	0.0	8.1	0.0	8.3	6.9	4.9
No, there is lack of initiative, etc.	4.7	0.0	0.0	4.2	0.0	0.0
No, there is lack of education / training	2.3	0.0	4.2	8.3	13.8	7.3
Opportunities are there if they want them	4.7	0.0	0.0	0.0	6.9	0.0
Opportunities are there but Indians don't have training and job skills	2.3	4.8	0.0	0.0	0.0	0.0
"It is changing"	0.0	1.6	0.0	0.0	0.0	0.0
"Unfair labor market?"						
No answer	34.9	22.6	12.5	8.3	10.3	21.9
Yes	34.9	61.3	54.2	58.3	48.3	63.4
No	16.3	0.0	29.2	12.5	13.8	2.4
Don't know	0.0	9.7	0.0	8.3	6.9	4.9
To a degree	7.0	0.0	0.0	0.0	0.0	0.0
No, there is lack of initiative, etc.	2.3	0.0	0.0	4.2	0.0	0.0
No, there is lack of education/training	4.6	4.8	0.0	8.3	13.8	7.3
Opportunities are there if they want them	0.0	0.0	0.0	0.0	6.9	0.0
"It is changing"	0.0	1.6	4.1	0.0	0.0	0.0
"Lack proper education?"						
No answer	9.3	24.2	29.2	4.2	10.3	9.8
Yes	81.4	66.1	54.2	87.5	62.1	85.4
No	7.0	3.2	4.2	0.0	3.5	2.4
Don't know	0.0	0.0	0.0	0.0	3.5	2.4
Opportunites are there; they don't take advantage of them	0.0	3.2	0.0	8.3	13.8	0.0
Little or no further education after high school	2.3	1.6	4.2	0.0	3.5	0.0
Yes, education and training	0.0	1.6	4.2	0.0	3.5	0.0

	Justice	Education	Employment	Health	Public Welfare	Misc.
18) Continued						
"Drink too much? a drinking problem?						
No answer	23.3%	17.7%	37.5%	12.5%	6.9%	17.1%
Yes	62.8	37.1	45.8	62.5	62.1	48.8
Yes, different or worse than drinking problems of others	2.3	0.0	0.0	0.0	0.0	0.0
No	2.3	1.6	4.2	0.0	3.5	7.3
Don't know	2.3	14.5	4.2	16.7	0.0	9.8
Some may, "but not the ones I see," hearsay	0.0	1.6	4.2	4.2	0.0	0.0
Seems to be a problem of many in lower class, not particularly Indians	4.7	14.5	0.0	4.2	10.3	7.3
It is a self-chosen problem	2.3	0.0	0.0	0.0	3.5	0.0
Not as a general rule; some do, some don't	0.0	11.3	4.2	0.0	13.8	9.8
"Is there general discrimination against Indians?"						
No answer	16.3	24.2	29.2	12.5	10.3	19.5
Yes	53.5	45.2	29.2	58.3	37.9	48.8
Yes, noting it is worse against Indians than against Negroes	0.0	1.6	4.2	4.2	0.0	2.4
Yes, noting it is not worse than Negroes suffer	0.0	4.8	4.2	0.0	13.8	2.4
No	16.3	8.1	16.7	4.2	17.2	12.2
Don't know	0.0	1.6	4.2	4.2	3.5	9.8
Some, not always or not much	7.0	8.1	12.5	4.2	13.8	2.4
It is decreasing	2.3	1.6	0.0	0.0	3.5	2.4
Not much more than others	2.3	4.8	0.0	12.5	0.0	0.0
Not too much between Indian and white youth	2.3	0.0	0.0	0.0	0.0	0.0

MINNEAPOLIS PUBLIC SCHOOLS: SIGHT COUNT OF INDIAN PUPILS, 1967-68

Elementary Schools

School	No.	School Total	Pct.	School	No.	School Total	Pct.
Adams	99	432	22.9	Kenwood	0	568	0.0
Agassiz	0	509	0.0	Lake Harriet	0	358	0.0
Armatage	2	762	0.3	Lind	3	679	0.4
Audubon	0	391	0.0	Longfellow	30	757	4.0
Bancroft	7	888	0.8	Loring	1	373	0.3
Barton	0	539	0.0	Lowell	12	626	1.9
Blaine	66	247	26.7	Lowry	2	522	0.4
Bremer	19	884	2.1	Lyndale	36	883	4.1
Bryn Mawr	0	319	0.0	Madison	19	220	8.6
Burroughs	2	765	0.3	Mann	14	840	1.7
Calhoun	12	772	1.6	Marcy	10	283	3.5
Cleveland	2	506	0.4	McKinley	9	595	1.5
Clinton	36	462	7.8	Minnehaha	3	552	0.5
Cooper	2	578	0.3	Morris Park	0	574	0.0
Corcoran	14	742	1.9	Motley	10	147	6.8
Douglas	9	476	1.9	Northrop	0	371	0.0
Emerson	9	263	3.4	Page	0	313	0.0
Ericsson	14	474	3.0	Penn	5	541	0.9
Field	0	679	0.0	Pillsbury	1	432	0.2
Fuller	2	611	0.3	Pratt	1	434	0.2
Fulton	1	942	0.1	Prescott	1	630	0.2
Grant	21	621	3.4	Putnam	15	542	2.8
Greeley	120	712	16.9	Schiller	2	554	0.4
Hale	0	624	0.0	Seward	73	783	9.3
Hall	88	466	18.9	Sheridan	3	341	0.9
Hamilton	0	419	0.0	Shingle Creek	6	627	1.0
Harrison	46	882	5.2	Standish	7	618	1.1
Hawthorne	16	715	2.2	Tuttle	5	478	1.0
Hay	12	669	1.8	Waite Park	3	720	0.4
Hiawatha	2	613	0.3	Webster	4	346	1.2
Holland	4	416	1.0	Wenonah	1	351	0.3
Howe	6	510	1.2	Whittier	16	596	2.7
Irving	42	632	6.6	Willard	4	903	0.4
Keewaydin	1	498	0.2	Windom	0	465	0.0
Kenny	0	632	0.0				

Junior High Schools				Senior High Schools			
Anthony	0	1,005	0.0	Central	16	1,110	1.4
Bryant	11	1,002	1.1	Edison	3	1,681	0.2
Folwell	10	1,020	1.0	Henry	4	1,690	0.2
Franklin	70	494	14.2	Marshall	15	946	1.6
Jefferson	8	1,091	0.7	North	22	1,810	1.2
Jordan	8	1,186	0.7	Roosevelt	4	2,426	0.2
Lincoln	12	872	1.4	South	48	1,139	4.2
Nokomis	1	979	0.1	Southwest	0	2,007	0.0
Northeast	0	1,287	0.0	Washburn	1	2,114	0.0
Olson	2	677	0.3	West	6	1,080	0.6
Phillips	105	875	12.0	Vocational	9	1,560	0.6
Ramsey	3	1,420	0.2				
Sanford	10	1,039	1.0				
Sheridan	18	596	3.0				

League of Women Voters of Minnesota
INDIAN STUDY CONSENSUS - JUNE 18, 1964

The League of Women Voters of Minnesota believes that the ultimate goal of all programs for Minnesota Indians should be the self-sufficiency of the Indian population and acceptance into American life,but this acceptance or integration does not imply altering their reservation status or cultural patterns except as the Indians may desire it. It is to be accomplished on their own terms.

Responsibility of the federal government: In keeping with the goal stated above, we can expect an eventual reduction of federal services as self-sufficiency is achieved. Now, however, services must be extended. In view of the stated federal policy of eventual termination and of the mobility of the population, the land status requirement for federal services is unrealistic and should be abandoned. It could be replaced by a need criterion. Now an Indian leaving the reservation is penalized by losing federal services. A Bureau of Indian Affairs policy which states that services will be offered "when these services are not available from other sources" is narrow and ineffective. Programs should be designed not only to relieve individual suffering but to enable all Indians to raise their standards of living. As long as special services for Indians as Indians are needed, the federal government should share the expense.

Responsibility of the state: Indians are citizens of the state, and as such, the state is responsible for them as for all other citizens. This responsibility should be declared and assumed. Beyond this, Indians have unique problems not shared by other citizens. The state has a responsibility,financially and administratively, to contribute to their solution. This includes the development of remedial programs of health education, child care and training for employment. Besides developing programs, the state has a responsibility to make full use of available federal services. If nationally the financial burden should be shared by all the states, on the state level the burden should be shared by all the counties. The League of Women Voters believes in the need for an effective state agency which would be acceptable to the Indians themselves, permanent, staffed by professionally qualified people, authorized to act in setting up, carrying out, and coordinating programs, empowered to utilize the services of other existing agencies, and provided with adequate funds.

We favor eventual state administration of services for Indians with the federal government sharing the financial burden, since it is our belief that the state is closer to the problem and has more to gain from its solution.

The state has a responsibility to ease the Indian's transition to urban living through remedial programs of counseling for urban living and vocational training or retraining. A means should be devised to overcome the barrier of residence requirements for welfare services. Equal treatment regardless of race under local welfare programs should be guaranteed and qualifications by the state for federal reimbursement met through the setting and enforcement of state standards and through easing local welfare burdens by state financing of welfare programs for Indians.

In general we believe that legislation should not single out a special national, racial or religious group, that wherever possible legislation should be framed without reference to these factors, unless government services now are being given or withheld on this basis.

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Mrs. Yvonne Wynde Warhol has adapted traditional Chippewa and Sioux designs for use in this publication. The naturalistic, stylized designs of the Chippewa usually appear in tones of a color - the symmetrical designs of the Sioux in the primary colors. Mrs. Warhol is a Sisseton-Wahpeton Dakota.